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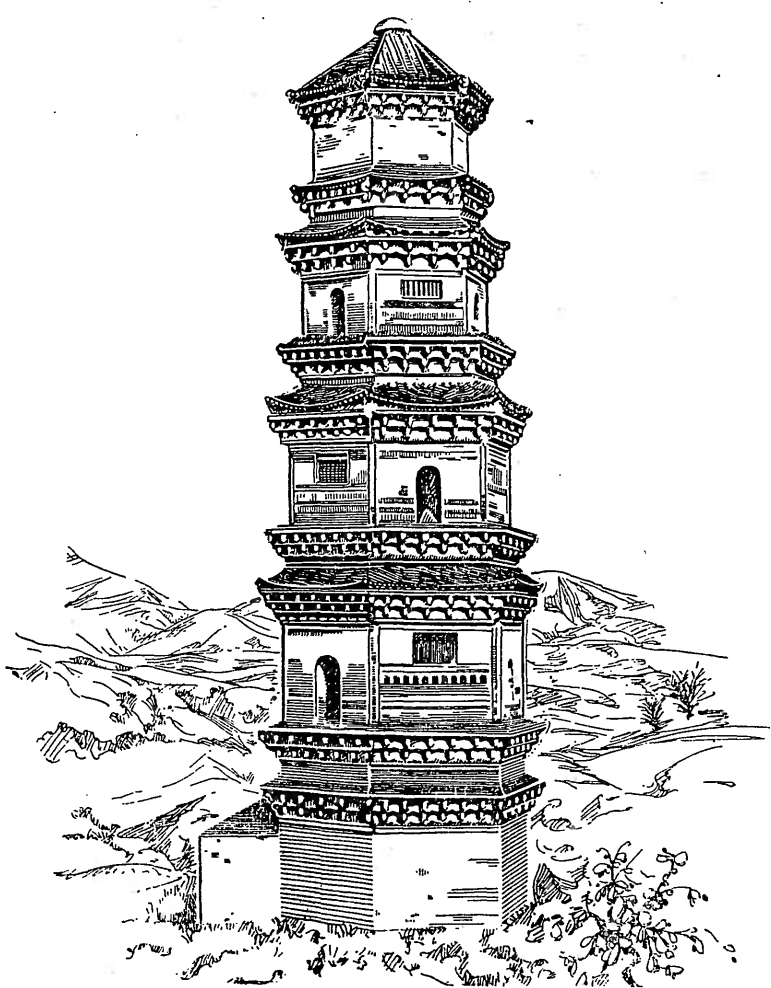
P3

34

The Call of China

By CHARLES T. PAUL

11





THE CALL *of* CHINA

New Missionaries
*for the New Era in
the New Republic*

Glimpses of
Life Chances for American Students

By
Charles T. Raul
President of the College of Missions
Indianapolis

JOINT COLLEGE RECRUITMENT VISITATION

The Foreign Christian Missionary Society
The Christian Woman's Board of Missions

Published for the Boards by the College of Missions
Indianapolis, 1919

THE
TO
ZEBRAHLL OOADHO



A Riverside Temple

FOREWORD

In a previous pamphlet, entitled "Somewhere in All the World," the Foreign Christian Missionary Society and the Christian Woman's Board of Missions issued a joint call for thirty new missionaries for China. The need has subsequently been increased to thirty-four, as follows:

Evangelists:

Two men and wives for Chuchow.....	4
Man and wife for Luchowfu	2
Man and wife for Wuweichow.....	2
Man and wife for Nantungchow	2

Educationalists:

Man and wife for Nanking.....	2
Two single women for Nanking.....	2
Man and wife for Luchowfu.....	2
Single woman for Luchowfu	1
Two men and wives for Nantungchow.....	4
Three single women for Nantungchow.....	3
Single woman for Chuchow.....	1
Single woman for Wuhu.....	1

Physicians:

Man and wife for Nanking.....	2
Man and wife for Nantungchow	2
Man and wife for Luchowfu	2

Nurses:

Trained nurse for Luchowfu	1
Trained nurse for Nantungchow.....	1

Total.....	34
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The purpose of the present booklet is to help students visualize the places and the opportunities which so urgently need reinforcements. It is written, not to present a subject, but to achieve an object, namely, to enlist young men and women for the mission field of the Disciples of Christ in China.

C. T. P.

Joint Candidate Committee

A. McLEAX, President Foreign Christian Missionary Society.
 DAISY JUNE TROUT, Secretary Christian Woman's Board of Missions.
 CHARLES T. PAUL, President College of Missions.
 STEPHEN J. COREY, Secretary Foreign Christian Missionary Society,
Chairman.

D. O. CUNNINGHAM (F. C. M. S., India), Joint College Recruitment Secretary.

Indianapolis, 1919.

How to Address Correspondence

Applications to the Foreign Christian Missionary Society should be addressed to Stephen J. Corey, Secretary, Box 884, Cincinnati, Ohio.

Candidates for work under the Christian Woman's Board of Missions, *e. g.* in the Girls' School at Luchowfu, will please write to the President, Mrs. Anna R. Atwater, College of Missions Building, Indianapolis, Indiana.

Regarding Nantungchow, where the two societies are carrying on the work jointly, applications may be sent to either Mr. Corey or Mrs. Atwater.

CHINA'S NEW ERA

The Chinese Question is the world question of the twentieth century.

—B. L. PUTNAM WEALE

China not Christianized will be civilization's greatest menace.

—SIR ROBERT HART

Jesus Christ and vital Christianity is the one hope of this great nation.

—DR. SHERWOOD EDDY

The common mind of China was never so accessible as now.

—DR. ROBERT E. SPEER

Give China strong men and women, the very best our colleges and universities can produce.

—DR. W. E. MACKLIN

If we give of our best the "Yellow Peril" will become the world's "Golden Hope."

—DR. E. I. HART



China's President,
Hsu Shih-Chang

THE great War has subsided, but China remains—the political colossus of Asia, the crux of the non-Christian world. Embracing almost a fourth of the human race, she is still what she has been for centuries, potentially the mightiest of peoples. Her conscious magnitude confronts alike the lately victorious and vanquished nations. She endures supreme among them all in population, in historical continuity and in the bigness of her undetermined destiny.

As China survived the passing of the great empires of antiquity—Egypt, Babylon, Persia, Greece and Rome,—so now she witnesses the downfall of powerful modern dynasties. The collapse of European powers has provoked in her a new realization of her unspent vital forces; of her age-long solidarity, though often menaced, yet unbroken; of her national spirit awakening to the call of a new world order.

For two decades before the War, the chancelleries of Europe and the councils of America regarded China as the fulcrum of Far Eastern affairs. The problem of her future was a platitude of world diplomacy—a puzzle to prophets and the despair of statesmen. The mind of the thoughtful in all lands was haunted by the ominous shadow or the sunlit dream, or by an alternation of dread and hope, of what China might become, and might do, if she should rise in her strength with the tides of modern reform.

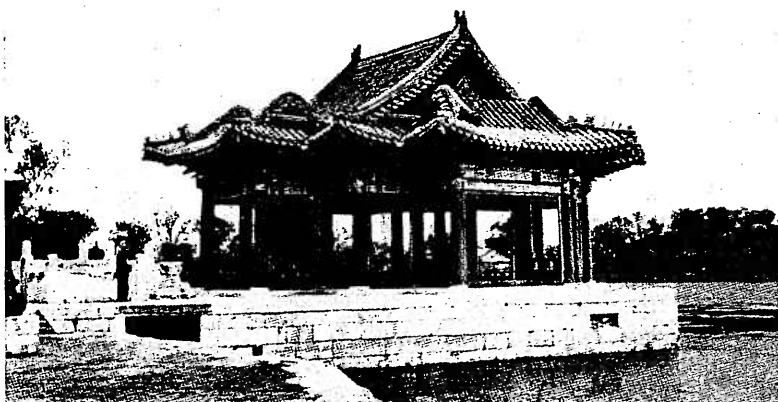
At this very moment when the Peace of Paris is stilling the Teuton storm in Europe, China looms larger than ever on the horizon of the Orient. How can her immense population be inte-

grated into a scheme of world-democracy and brotherhood? That is the problem of the future which, far from solving, or even mitigating, the War has only illumined with vaster meanings than even the clearest-eyed discerned. With Germany subdued, Bolshevism checked, and Russia working out her own destiny, the biggest remaining question before the world is this: What is to become of China, the most numerous and most virile race on earth? Careful students are declaring that what happens in the next ten years among China's 400,000,000 people will, more than any other factor, determine the whole course of inter-racial and international relations, not only in Asia, but between East and West. Shall China become materialistic and militaristic, or democratic and Christian? The answer is with the Christian Church.

Old China formally broke with the past in the revolution of 1911-1912 when she dethroned the Manchus and began her struggle to rise from a mediæval empire into a modern republic. She is still in the throes of that struggle which, during the world conflict, has been aggravated by widespread outbreaks of banditry and revolt, by the presumptuous emergence of independent provincial governments, and, more serious still, by the disseverance of North and South, due to dissensions among political leaders. Yet these movements are regarded by those who know China best as temporary disturbances, which will not essentially affect the national unity.

It can truthfully be said that China has the forward look. That is in itself a significant victory for Oriental eyes. This great nation no longer locates its golden age in the unmeasured æons of a fabulous antiquity under the tutelage of mythical heroes and gods, but in the new order which is coming, which the people themselves must help to create, by the adoption and adaptation of new forces of civilization. The present status is well described by Professor Ross' phrase, "Changing China." The whole country is indeed in the crucible, undergoing the agonies of transformation.

What has produced the nation-wide movement of ferment and change? Education, commerce, diplomacy, social contact with foreign countries? All these are factors, but the mightiest is Christian missions. On a scale historically unsurpassed in any other nation, the Christian gospel has manifested and justified its power as a penetrating leaven subtly invading all aspects of Chinese life and thought, modifying customs, institutions and ideals. From Manchuria to Yunnan, from Kwantung to Kansu, from the provinces of the Pacific littoral to the mountain sources of the Yangtse, wherever Christian outposts have been established, the Word of the Lord has run like a renovating fire.



A Peking Pavilion

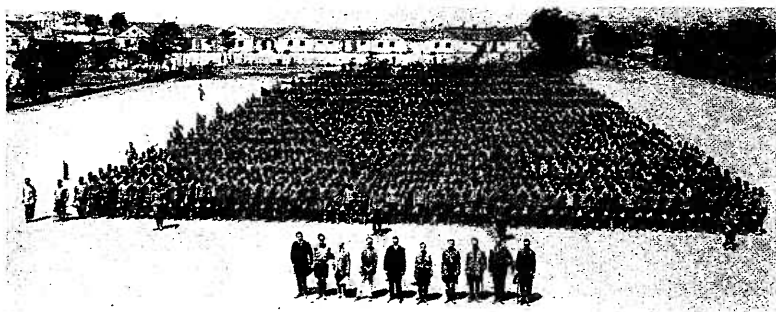
The modern missionary, without necessarily either seeking or sensing the many-sided results of his work, is largely responsible for the new China of today. It is not that missionaries have meddled in politics. It was no part of their mission to assail the government of the people among whom they resided as guests. They were in no sense consular agents or drummers for trade. They were men and women who forsook their own land and kindred to bear witness to Christ before a non-Christian nation, to incarnate and manifest Christ's spirit, to proclaim his message of love and salvation, to help the people in their everyday needs, intellectual, social and spiritual. But, as the early Christians in Jerusalem, by their message of new life and their activity in its application, were accused of standing the ancient world on its head, so the reforming influence of the same force has turned China upside down. The late President Yuan Shi-Kai declared that the preaching of God's Fatherhood and Man's Brotherhood had destroyed the old dynastic despotism. Former President Li Yuan-Hung said, "China would not be aroused today as it is, were it not for the missionaries." The former American consul-general at Peking points out that the handful of Chinese leaders who precipitated the revolution and "upset a quarter of the world's population," the new patriots who have most influenced the progressive sentiment of the masses, were all the intellectual products of missionary teaching. The group includes such men as Sun Yat-Sen, Tang Shou-Yi, Wu Ting-Fang and C. T. Wang.

There can be no doubt that "the fertilizing truth of the gospel brought democracy to China." It is because the present upheaval and reformation are so largely the result of Christian impact that the Christian Church has incurred toward China a special obligation which cannot be evaded without violating the fundamental principle of Christianity. To create the desire for a new life without attempt-

ing to satisfy it, is like refusing food to hungry children. To be instrumental in swinging a great nation loose from its moorings, and not to provide it with continued guidance, leadership and coöperation, to the utmost limit of the nation's need and the Church's possibility, is to betray a divine trust, to retreat from the true goal of Christian missions.

China needs help because the restraints and sanctions of her ancestral religions have been relaxed. There is an alarming drift toward moral chaos, religious indifference, atheism and materialism. In hundreds of cities Buddhist pagodas are smitten with decay. The Taoist priest with his magic is by the new learning being laughed out of court. The fettering forms and prudential ethics of Confucianism have been shattered beyond repair and beyond regret. These destructive processes leave but an aching void unless they can be followed by constructive spiritual and moral rehabilitation. What force other than the Christian dynamic is sufficient for China's needs? Christian churches throughout the Republic must take the place of the deserted temples. They must be multiplied and become shrines of power for the promotion of righteousness and peace. Wise Christian leaders must be raised up to guide the nation through the present social chaos, and through the new problems arising from the introduction of Western industrialism.

Though the New China is only eight years old it has already entered a new era in its republican history. That began August 14, 1917, when the Republic entered the War on the side of the Allies. Then "for the first time since treaty relations with the powers had been established, Chinese diplomatic action had swung beyond the



Chinese Labor Battalion in France

walls of Peking and embraced the world within its scope.”* Ranging herself with the defenders of freedom, China helped to crush autocracy by sending to Europe a quarter of a million of her stalwart sons—the great labor battalions who toiled behind the lines, putting their magnificent strength under the heaviest burdens of the War. The New Era is signalled by the fact that China has now taken an honorable place in the family and council of the nations.

*B. L. Putnam Weale: *The Fight for the Republic in China*, p. 319.

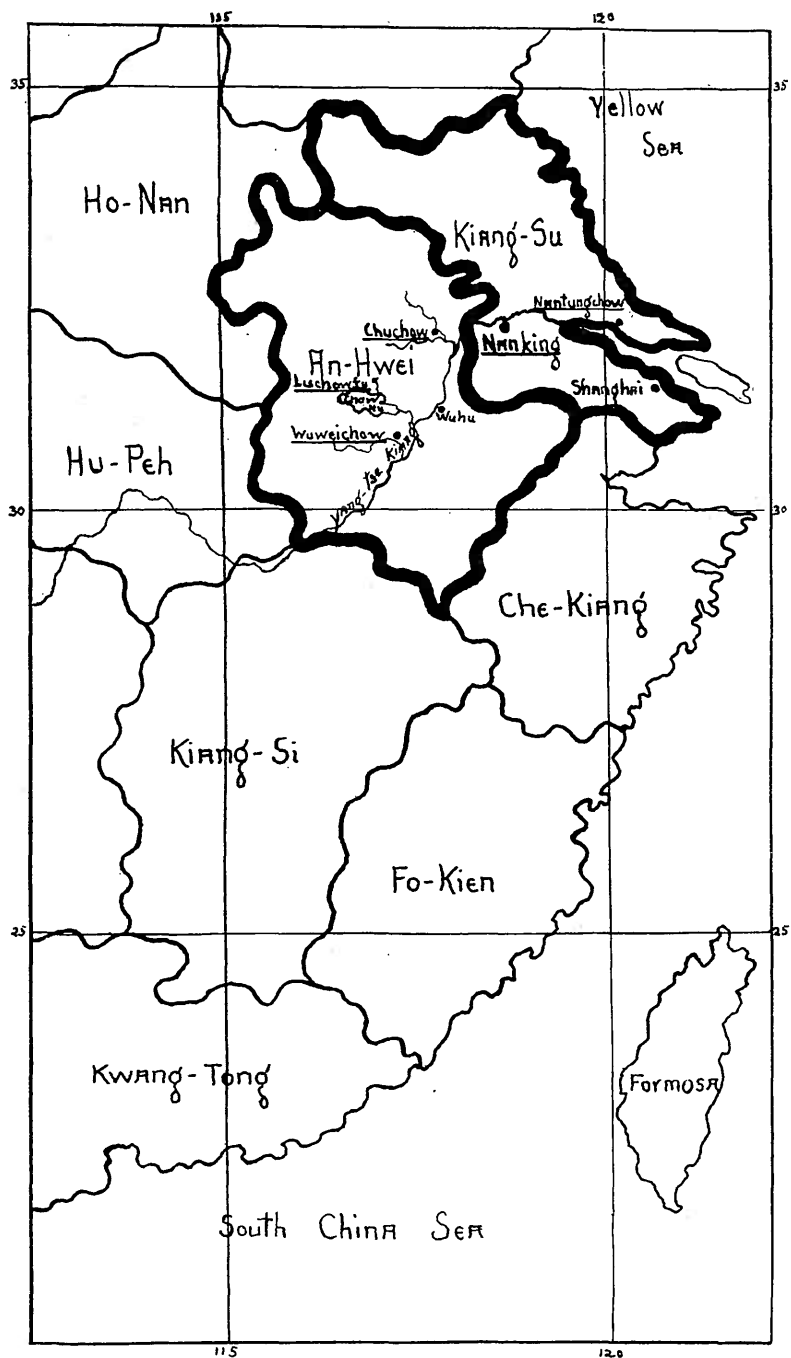
At the Peace Conference her plenipotentiaries, Lu Tseng-hsiang, Wellington Koo, C. T. Wang, Alfred Sze and Wei Chen-tsu, have ably pleaded their country's cause. "The significant fact in the situation," as a recent writer observes, "is that China came into the Conference on her own feet. She was not barred as a vassal state, nor received as in any way subordinate to any of the Great Powers."[†] She will leave the Conference with such prestige, protection and policy as will make it impossible for another power to debauch her with opium or to prey upon her resources.

It is at the dawn of this New Era, at the entrance of this greatest of non-Christian lands into a League of Nations founded on Christian principles, that the call comes for a vast increase of Christian forces within her borders. Hundreds of new foreign missionaries are needed to help raise up a Chinese Christendom strong enough to evangelize the nation.

Both because of the crippling of the European churches by the long strain of the War and the consequent temporary curtailment of their missionary activity, and because of the special friendship existing between the United States and China, it is to America that China looks for the Christian coöperation that will enable her to realize her ideals. As a nation America must not only continue to respect and defend China's integrity; she must communicate to China in unstinted measure the best that is in her—her Christian soul. The supreme expression of American idealism is her missionary enterprise. She can confer no greater gift than the sending of her choicest young men and women as Christian missionaries. The opportunity of the ages awaits all who bear the name and spirit of Christ to the awakening multitudes of China's New Era. The task is nothing less than to lay Christian foundations broad and firm enough to bear what may well become the mightiest republic on the globe. If the Church grasps this golden hour, giving China a chance to receive true Christianity and to apply it to her vast population travelling toward democracy, China may, as Bishop Bashford opines, "surpass the Western world in realizing the New Humanity in Christ."

The Foreign Christian Missionary Society and the Christian Woman's Board of Missions offer, through the missions of the Disciples of Christ, chances to thirty-four men and women to serve China in this strategic hour.

[†]Patrick Gallagher in the magazine *Asia*, April, 1919, p. 349.



Drawn by Lois Ely

East Central and Southeast China—Disciples' Missions in Heavily-Outlined Provinces

THE DISCIPLES' MISSIONS



“WHEN Central China is Christianized,” says an alert observer,* “one of the greatest tasks of the ages will have been lifted.” It is generally conceded that the middle section of the big republic, stretching laterally from the juncture of the Eastern and the Yellow Sea to the lofty plateaus of western Szechwan, is from any viewpoint the heart and citadel of all Cathay. It is the fair and hotly coveted land of foreign politics and trade, the rich region which has so often riveted the eyes and kindled the lust of contending diplomacies, colonial designs, and commercial rivalries. More than once it has cast an international crisis into the bristling arena of the Western Powers. It is the “great divide” upon which any movement potent to permeate the nation as a whole must first concentrate its energies and win its way, before it can push its conquests to the divergent areas of North and South. The missionary enterprise early recognized the determining importance of this central region. It is the Hindenburg Line against which most of the Christian forces in China are waging peaceful conquest today. No disparagement is cast upon the indispensably important work being done in hundreds of outposts in other parts of the country. Without these supporting reserves and diversions the central campaign could not be carried on with its present success. Yet all Christendom should discern what missionary experts avow, namely, *unless the middle provinces can be won to Christ, there will never be a Christian China.* Does the Church seek a religious equivalent for war? Here it is all massed and mustered—jammed in between the twenty-eighth and thirty-fourth degrees of north latitude, and spread all across the Esdraelon of the mightiest of the nations which swarm on the plains of Asia.

Now it is to this stupendous objective of winning Central China that the missions of the Disciples of Christ are strategically committed. From the very first our missionaries jumped into the front-line trenches, and there is no retreat for either them or us. Our mission posts are all located in the lower Yangtse Valley, in two provinces (heavily outlined on the accompanying map) which lie at the very gateway of China’s central basin, where the Yangtse widens its waters before its mergence with the sea.

Our provinces are Kiangsu and Anhwei. The former is a coastal province washed by the Hwang Hai or Yellow Sea. The latter is inland, west of Kiangsu, and contiguous to most of it.

*Hon. A. P. Wilder.

The Gist of Kiangsu*

KIANGSU is largely of delta formation, especially in its southeastern portion, which is built of Yangtse sediment, as is our southern Louisiana by the silt of the Mississippi. It is the smallest of China's provinces except Chekiang, but next to Shantung the most densely populated. Its area is 36,610 square miles (12,000 less than Louisiana), but it has fifteen times Louisiana's population, 448 to the square mile, 17,300,000 in all. The island of Tsungming at the river's mouth has 5,000 to the square mile.

The province was a field of blood during the ravages of the Taiping Revolt, losing nearly half of its former population, and one-third of the more than 20,000,000 who perished in that fanatical and barbarous outbreak. The rage of the Taipings (1850-1864) was one of the fiercest wars in history. It lasted more than three times as long as the late European war, and resulted in the death of three times as many people; while the devastation of rural industries and homes, and the destruction of monuments and cities, was a close parallel to Germany's demolition of Eastern France and Belgium. Its blight and ruin is still written large over many provinces even after the healing lapse of more than half a century.

Kiangsu is the Holland of China. No other country in the world, of equal extent, is as abundantly watered; and no other section of China so easily accessible in all its parts. It is connected with the North by the Grand Canal, 650 miles long, which, in conjunction with its large lakes, gives the province a navigable waterway throughout its entire length. It is a vast alluvial plain of prodigious productivity in grains, fruits and cotton. It is buttressed on the seaboard by immense sand banks as defenses against tidal overflow, and is seamed and checkered in all directions by lagoons, ponds, swamps, and by innumerable artificial channels which bear fertility to the last acre.

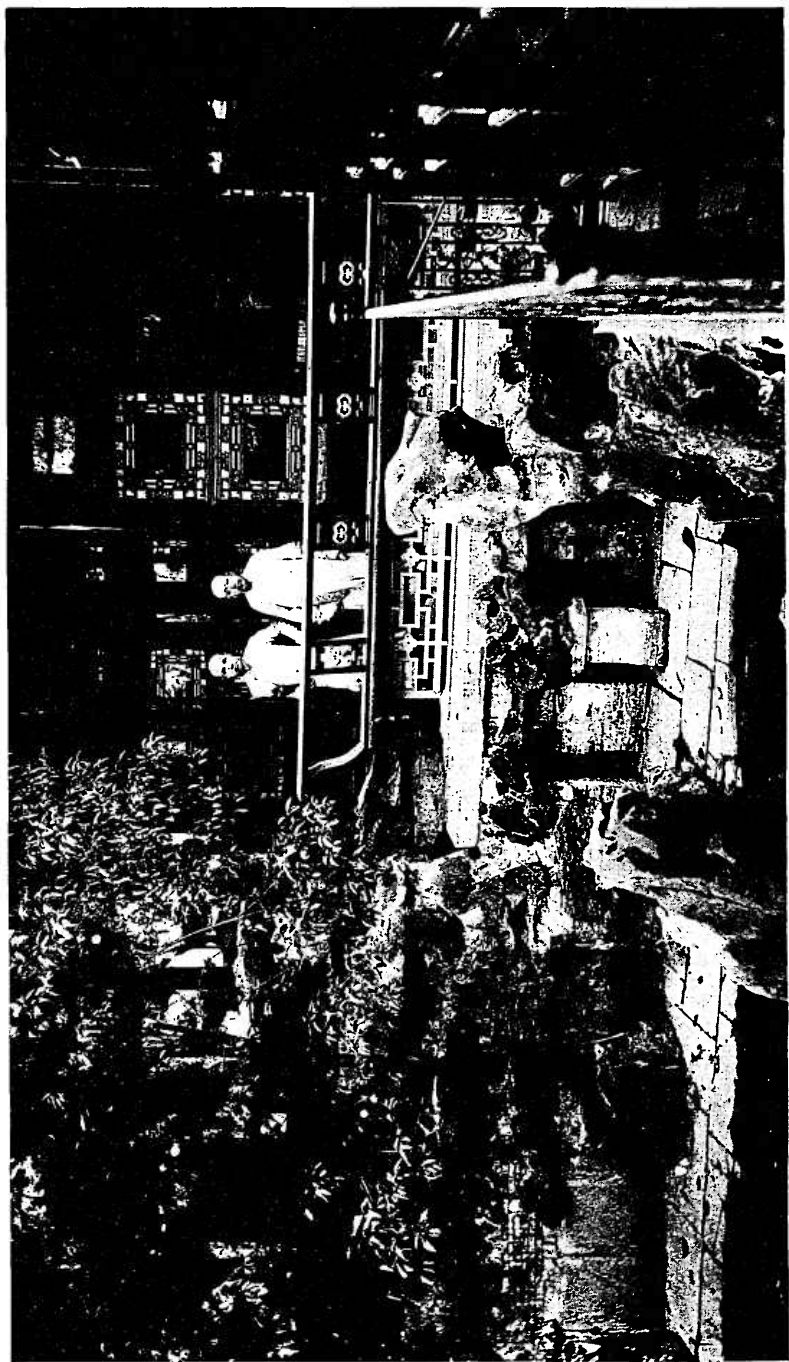
Kiangsu has one-fifth of its total population in ten cities, each with more than 100,000 inhabitants, and all, with one or two exceptions, centers of ancient culture. It is the seat of Shanghai, the New York of Asia and largest seaport of the Far East; of Soochow, the beautiful silk metropolis of the Orient, which rose from the banks of the Tai Hu half a millenium before the birth of Christ; of bustling Chingkiang, famous fort and modern mart of lacquer ware; of classic Yangchow, regnant with its wealth, its beautiful women, and its glorious bridges on the Grand Canal; and of Nanking, the old Ming capital, whose imperial pomp still lingers like a golden cloud above its grizzled walls.

With its face turned toward the Pacific, on the outer rim of China's confrontment of America, this province occupies a position of leadership not only with respect to the Yangtse Valley, but for the entire republic. "Kiangsu is the wealthiest, the most cultured

*Pronounce: Jangsoo.



A Kiangsu Viaduct



A Wealthy Home in Yangchow



Confucian Temple at Nanking

and the most progressive of the eighteen provinces. Not only so, but it sets the fashion for all China. What is done here today will be the rage in the most distant parts in a few months or, at most, a few years' time."^{*}

For missionary activity and as a locus of foreign influence Kiangsu unquestionably holds the foremost place. Roman Catholic missions date back to the arrival of the learned and romantic Ricci, who entered Nanking about 1582, converted the cabinet minister, Sü, and through the Sü family laid the foundations of the elaborate Catholic institutions now to be seen at Siccawei, near Shanghai. Protestant missions have a continuous history in Kiangsu of more than eight decades. Some of the most eminent evangelical pioneers and founders, like Medhurst, Milne, Muirhead, Wylie, Williamson, Edkins, Faber, Hudson Taylor, Lockhart, Boone, Griffith John and others, labored within its borders. They and their associates endured the early hardships, persevered against the persecution of priests and officials, braved the contempt of the *literati*, beat down the oppositions of iniquity, pressed home their mes-



Hudson Taylor, Griffith John, W. A. P. Martin
Each gave a half-century or more to China

^{*}Broomhall: The Chinese Empire, p. 83.

sage to the hearts of the people, won the first converts, blazed a way for the gospel and for the Disciples and other missionaries who followed in their footsteps. Kiangsu has now relatively the largest missionary force of all the provinces, while Shanghai, where nearly half of its foreign missionaries are located, is regarded as central headquarters of missionary administration, conference and propaganda for the whole republic.

Aspects of Anhwei

THE province of Anhwei, an irregular oval whose eastern bulge is locked in the embrace of the Kiangsu lakes, is cut into two parts by the Yangtse, two-thirds being north of the river and one-third south. Counting the sinuosities of the border, the two provinces are coterminous for about 500 miles. On its southeastern frontier Anhwei has 200 additional miles of contact with the province of Chekiang. Historically and administratively, as well as geographically, Kiangsu and Anhwei are so intimately related as to have a secondary name inclusive of both, viz.: Kiangnan—formed of the first syllable of the name of each. Anhwei's area is 54,826 square miles. It is considerably larger than New York State and almost as large as England and Wales. It is about one-fourth the size of France before the war, and, if populated with France's antebellum density, would have 10,000,000 inhabitants. As a matter of fact, a minimum estimate of its population is 17,300,000, curiously enough the same as that of Kiangsu. It is reputed to have had 39,000,000 before the Taiping Rebellion laid it waste. The densest part is the north, despite the floods of the Hwai River.

Anhwei has no large cities, being dependent more upon Nanking than upon its own nominal capital, Anking. The region between the Hwai and the Yangtse, undulating in the east and rising to an altitude of 6,500 feet in the west, produces wheat, beans, hemp, tea and rice, the latter crop reaching enormous proportions



Old-Style Mandarin Official

in the river basins, especially the lowlands north of the Yangtse. The more mountainous country south of the great river, abloom in the springtime with a profusion of azaleas of every hue, and picturesquely wooded with the graceful bamboo, the many-tinted candle tree and other larger timber, yields, in addition to the products mentioned, cotton, silk, barley, buckwheat, millet, sorghum, wheat, camphor, colsa oil, nuts, tobacco, salt, dates and other fruits.

The southern city of Kweichow is proud of its "India" ink, its lacquer and its bankers. It was fabulously rich when the Taipings slew its millionaires and carried off its gold.

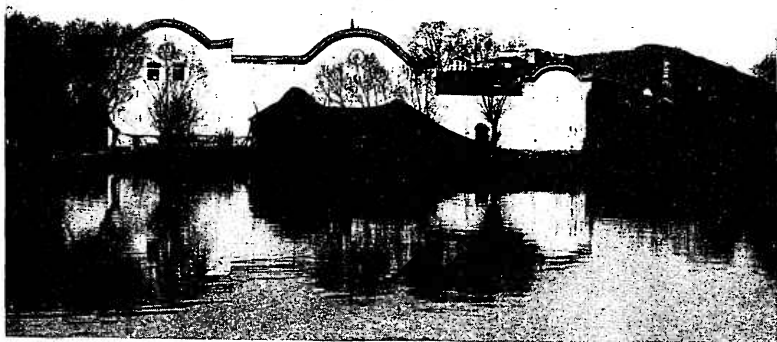
Anhwei's chief distinction is human rather than monumental. It is the natal province of three of China's most illustrious men, namely, Chu Hsi, the greatest of Confucian scholars and classical commentators; Chu Hung-wu, founder of the Ming dynasty, whose sovereigns ruled the empire from 1368 to 1644; and Li Hung Chang, the statesman of the late transition period between the old order and the new.

In modern reforms Anhwei has exhibited startling progress from the exclusive prejudice of thirty years ago to the revolutionary overturning of the past decade. In the mass its people are simple, industrious, poor and ignorant. Through reactionary governors popular education is still backward, despite its official adoption and the increasing demand for it. The waning Buddhism, with a weird intermixture of spectacular ritual and animistic superstition, is trying to galvanize itself into new life by establishing a new retreat on Chinhwa Shan, a sacred mountain south of Chinyanghsien, and rivaling, it is said, the famous Tai Shan in the pilgrim processions attracted to its shrine.



Buddhist Priest

The China Inland Mission began work in Anking, the capital, in 1869 and for sixteen years was the only evangelical agency in the province. Missionary forces are vastly fewer, and results have been much more meager than in Kiangsu. No province is more needy and at the same time more hospitable to Christianity than is Anhwei now. Its speedy and adequate occupation is an indispensable step in the gospel's march up the Yangtse.



A Mirrored Mansion

Means of Travel

THE portion of these two provinces embraced in the Disciples' area constitutes a sort of territorial Venice. You can reach all of our principal centers by boat, along either the Yangtse proper or its affluents. If you must hug your modernism you can stick to the Yangtse, and steam in a first-class cushioned cabin to our river-port stations. And do not think you have said good-bye to railways, for big lines in four directions traverse these provinces. If you have grit and grace enough to try the transit of old China you may proceed by junk or houseboat, by raft or sampan, by coach or cart, by jinrickshaw or pony, by wheelbarrow or sedan chair. Then there is always the Chinese donkey, sufficiently strong and stupid to carry you overland if you insist.



A Four-Master

A Retreat for the Weary

"I will lift up my eyes unto the hills."



The Ascent

THE Disciples' missions touch another province in which we have no station. It is the province of Kiangsi, whose northeastern border abuts upon the south of Anhwei. Kiangsi represents for us not the work of the mission, but its rest from work! With other communions we share here in a "settlement" which is doing its best to shatter the morbid delusion that a missionary may with impunity dissipate his health, or should piously seek a short career by overstrain, and the drain on vital forces which results from unremitting labor and neglect of recreation. On the contrary, the missionary must keep fresh and strong to work well and long. To do this he or she must rest from the burden and heat, the grind and depression, which wear down the alien under a semi-tropical sun. There is no escape from this law even for those who toil for the things of the Spirit.

To provide the necessary rest and refreshment, a summer retreat called Kuling has been coöperatively established by the Yangtse Valley missionaries. It is located about fifteen miles south of the river-port Kiukiang, 5,000 feet high, in the Lü Shan, a fine range of mountains overlooking the northern arm of Poyang Lake. At their bases the Lü Shan yield the white clay composed of detrited granite which is used in Kiangsi's chief industry, the porcelain potteries of Kingteh Chen. The summit of the hills is a series of jutting rocks, tumbling streams, mountain pools and verdant vales. In one of the latter nestles Kuling, its white bungalows glistening amid the green. There are accommodations for some 1,200 persons. During



Kuling—"White bungalows glistening amid the green"



Overlooking Poyang Lake

the hot months missionaries and other foreigners assemble here for varying periods, not only from the Yangtse country, but from other parts of China as well. Hundreds of wearied workers relax amid the solitude of these rugged heights. They drink in new strength from the pure springs, from the fresh breezes that float up from the lake, and from the conferences for Bible study and the quickening of the spiritual life, which, together with good music, lectures and other recreational activities, have become features of this combined sanatorium and chautauqua. Kuling has a school for missionaries' children,

conducted by Mrs. Nellie D. Butchart, wife of our late Dr. James Butchart. Many of our missionaries have their cottages in the settlement. But our tenderest interest, as in imagination we ascend into this hill of the Lord, is the grave of Frank Eugene Meigs, one of the first of Kuling's founders to sleep under its sod. In the summer of 1915 he fell and rested here.

The Present Status



Yangtze Junks

It is impossible to express in statistics the total Christian occupation of the two provinces in which the Disciples are at work. That we are not alone among the 34,600,000 Chinese in an area equal to New York State plus Pennsylvania has already been indicated. The fact is cause for gratitude and encouragement. An estimate of the allied forces, of which we are a coöperating factor against a common foe, may hearten us and save us from disparagement of our comparatively small proportions.

In so far as figures can show it, the existing status of all missionary operations in Kiangsu and Anhwei is as follows:

**In Kiangsu* there are 48 Protestant missionary societies at work, employing 752 foreign missionaries and 1,646 Chinese associates and assistants. There are 400 places of worship and about 15,000 communicant church members, with a Christian constituency of adherents and sympathizers twice as large. There are 15,000 pupils in Christian schools under 811 teachers, native and foreign. Medical work is conducted by 52 foreign physicians and nurses and 79 trained Chinese workers, of whom 15 are graduate physicians. Last year they treated 173,000 patients. The Roman Catholics report a membership of 175,621. †In this province the Disciples have 30 foreign missionaries, 81 Chinese workers, 8 churches, and 20 other places of meeting, about 600 church members, 1,200 Sunday school scholars, and 1,400 under instruction in week-day institutions, 2 hospitals (one of them a union institution), dispensing last year about 32,500 treatments.

**In Anhwei* there are 10 Protestant societies with a total of 145 foreign missionaries, 400 Chinese workers, 33 stations, 118 out-stations, 3,835 church members, a total Christian constituency estimated at 8,343, in schools of all grades 3,664 pupils under 216 teachers, native and foreign, 5,000 Sunday school pupils, 4 hospitals, 6 foreign doctors and 5 nurses, 7 Chinese doctors, 27 nurses and 13 assistants. The Roman Catholics report a membership of 59,100.

*China Year Book, 1918.

†Annual Reports for 1918 of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions.



Shi Gwei Biao
F. C. M. S.
Evangelist

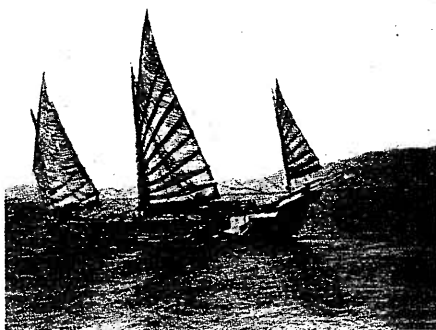
†In this province the Disciples have 23 foreign missionaries, 105 Chinese associate workers, 14 churches, 27 places of regular meeting, 536 church members, 1,279 Sunday school scholars, 20 week-day schools with 736 under instruction, 2 hospitals with about 20,000 treatments a year.

The Disciples are responsible for Christian ministries to approximately 10,000,000 people in our area within the two provinces. To meet this great obligation we have in all 6 chief stations and 18 outstations with a total foreign staff of 53, and 186 associated Chinese helpers. The salient and commanding fact is that we must strengthen our staff.

The following chapters give glimpses of our stations and voice their call for new missionaries. Below the name of the station at the beginning of each chapter is a summary of the reinforcements needed. The definite need constitutes in each case the text for the chapter.

†Annual Reports for 1918 of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions.





CHUCHOW

<i>Evangelists:</i>	Two men and wives	- - - - -	4
<i>Educationalist:</i>	A single woman (for Girls' School)		1
			5



Approach to Chuchow—Cobbled Road and Lagoon—Gate and Wall in the Distance

tered buildings. A green-scummed lagoon like a mediæval moat reposes outside its gates. Lonely tile-roofed temples nestle in the wooded mountains which flank it on the west and south. It is the pivot of a peaceful farm-dotted landscape whose evening silence may be broken by the dull beat of a Buddhist drum, the thud of a watchman's gong, the creak of a belated barrow, the hoot of a locomotive, the rise of a Christian hymn floating from a mission chapel, or the uplifted voice of some Chinese evangelist teaching by the wayside. The census plus a guess can register only some 15,000 inhabitants within the city walls. But you can no more evade the multitude in Chuchow than you can escape from your own shadow, for Chuchow is the radiating center of a dependent region whose population equals that of Greater Chicago.



Chuchow Stream and Bridge

CHUCHOW is one of China's thousand walled cities. It lies in the east-central part of Anhwei province, the beautiful hill country between the Hwai and the Yangtse rivers. It is on the Tientsin-Pukow railway about thirty miles northwest of Nanking. A quiet stream, spanned by quaint bridges, divides the town and mirrors here and there its clustered

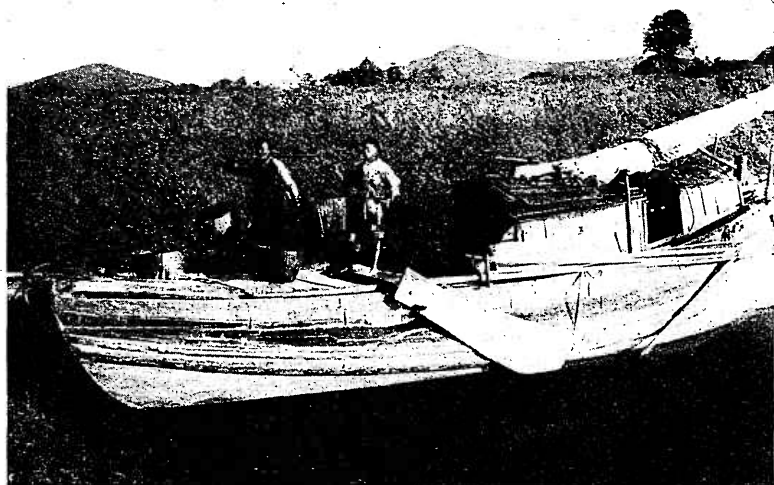
It is the largest city in a smaller district densely peopled by 1,000,000 souls, among whom the Disciples of Christ are the only evangelical workers. To eleven out-stations, or sub-missions, established within the district, it stands as a Christian metropolis—the seat of the mother-church to which they look for guidance.

The Makers of Chuchow

CHUCHOW'S fame in America and England rests solely upon the achievements of its missionaries. Its history smashes to bits the fiction that a clever young man going out as a foreign missionary "buries himself in some heathen town." Turn the table and you get the truth. In this case it was the town that was "buried," and not the missionary. He it was who unearthed the town, scraped from it the stagnation and oblivion of ages, put it on the map of the Christian world, sent its name for the first time overseas spelled out in English syllables, made it a household word on both sides of the Atlantic to thousands who have never seen it, and never would have heard of it but for the young man who dug it up from the dead, and with its resurrection rose himself to the abundant life and enduring greatness of having greatly served.

W. Remfry Hunt, F. R. G. S.

It was to Chuchow that W. Remfry Hunt of London went out in 1889 under the Foreign Society, and, preaching the gospel, learned to speak Chinese like a *literatus*, organized the first church and trained the first evangelists. Here translating Christian tracts, and composing treatises in elegant Mandarin, he projected himself



By Houseboat from Nanking to Chuchow

as far as the Mandarin tongue is known; here through his topographical studies and explorations he became a Fellow of the Royal Geographical Society of England, and made himself the Christian orator and teacher now at work among the scholars and churches of Nanking. In pioneer itinerations from this center Mr. Hunt during two decades carried the spoken and printed message far over the hills, along the caravan routes, beside the water courses, into numerous towns and villages from Pukow to Pochow, from the western borders of Kiangsu to the southern tributaries of the Hwai.

"Osgood of Chuchow"

AND who has not heard of "Osgood of Chuchow"? The phrase is as familiar to many as "Kitchener of Khartum." Indeed this Hiram graduate and versatile physician has more effectively "taken" Chuchow than did the late militant conqueror win the city of the Sudan. Here are the high tactics by which he has carried the assault: Dr. Osgood, in addition to establishing and conducting a hospital and day schools, has cleaned up the filth of the streets, sweetened the air, introduced industrial improvements, distributed relief in flood and famine, dispensed calm and comfort during revolution and rebellion, led in Red Cross operations, saved the city from military occupation in the second revolution of 1913, instituted many municipal reforms, organized a community center with rest and reading rooms, public park and playground, conducted a model Sunday school, taught the Bible and Western subjects to groups of Confucian gentry, lectured on live topics to eager multitudes, visited the sick in their homes, engineered a Christian convention into the leading Confucian temple and decorated it with



Chuchow Gentry
Dr. Osgood's Friends

Christian mottoes, located a tennis court before the temple's main entrance, and, latterly, led the people in their rejoicing over the victory of the Allies. All the while he has preached the gospel more often than the average minister at home. The city fathers and officials are his friends. In his hospital courtyard they have erected honorary tablets inscribed with the eulogy of his deeds. Merchants and scholars seek his counsel. He has the confidence and

affection of the community. His hospital and mission compound are the heart of a new city. Celebrating processions marched through his premises when the United States in 1911 recognized the Chinese Republic and again in 1919 when Allied democracy triumphed in Europe. That the whole city is ripe for practical Christianity in all forms of social uplift is due largely to his leadership. The rise of Chuchow is a miracle. Osgood himself is a miracle in the eyes of his Chuchow townsmen. Hearts are open as never before to the foreigner's good news of a personal Savior.

Call of City and Country

It is this Dr. Osgood, after giving nearly twenty years of his life to this city and environs, who now with his associates calls for two men and their wives to help in the evangelistic work. On account of the many demands and diversified activities of the mission which ministers to all sides of Chinese life over a wide area, only two of the present foreign staff and ten native assistants are giving full time to direct preaching. Mr. and Mrs. A. R. Bowman, teaching in the city from chapel to chapel, and hastening anon at urgent



Dr. Osgood and Medical Assistants

call to some needy outpost over bumpy narrow roads and often through mud that will more than match the most viscous ooze of Flanders fields, are unable to cope with the crowds who in street, temple, hall, inn and market-place want to hear the Word. The medical work at Tisdale Hospital lays increasing burdens on Dr. Osgood, and opens increasing opportunities for evangelistic work. Here is a chance for two couples of strong American students with the stuff of the soldier and the spirit of the Christ in them to "get out where the fight is strong," to help hold for God the fort of Chuchow, which already has its "place in the sun," or, if need be, to wade through the bogs to the outpost trenches as did our dough-boys through the mud of St. Mihiel. Nine-tenths of China's millions live in country villages and straggling hamlets. The rural population must be reached or the nation can never be won. The new evangelists would have opportunity as preachers, pastors, Bible teachers, hospital visitors, itinerants in neighboring villages and towns, as well as trainers and organizers of Chinese helpers. It is a



Street of a Straggling Hamlet

big task for two resourceful men who have capacity to become spiritual shepherds to multitudes in a region already favorable to Christianity, where great harvests are ready to be reaped. Since the Foreign Society's missionaries entered Chuchow in 1889, more than 1,000 persons have been baptized. Saw and Hearnden, Hunt, Osgood and Dannenberg and their wives have labored. Who will enter into their labors, sharing their toils, triumphs and rewards?

What a Wife Can Do

THE wife of a new evangelist would, first of all, set up the always powerful witness of a Christian home in a non-Christian

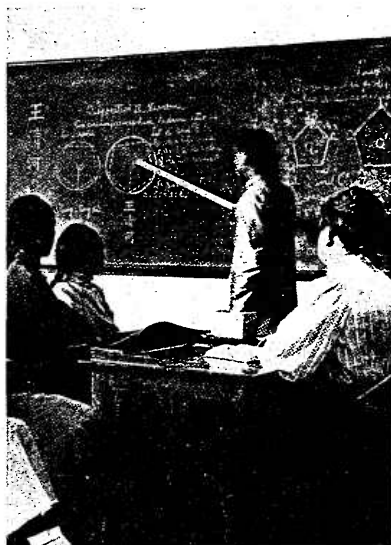


Typical Chinese Christian Women

land. In addition to this, so far as her household duties permitted, she would have part in cultivating for Christ what Professor Ross of the University of Wisconsin has called the greatest of China's undeveloped resources—*its women*. A thousand sisters await her with a woman's welcome. Mrs. Osgood will induct her into the niceties of their etiquette and teach her their elusive monosyllabic names. She can receive them at the mission-house, visit them in their homes, organize them into study clubs, lead them in social service reforms, help teach them the gospel at the special Thursday evening chapel now conducted by Mrs. Bowman for women of élite families, and in the Bible classes at the Central Church, to which women of all ranks are coming in ever increasing numbers. Above all, she can win them through the human bond of personal friendship. The old conservatism and seclusion are broken. The next Christian advance in Chuchow is to be made through its women. They are accessible as never before.

Wanted—A Maker of Tomorrow

CHUCHOW has another call. What young American college woman will hear and heed it? It is a chance to be a server of today and a maker of tomorrow for a fifth of the women of the world. This is the call: *The Chuchow Girls' School needs another teacher.*



The Daily Drill

Before the educational reform edict of 1905 there was not in all China a public primary school for girls conducted by the government. Under the old literary system not more than one per cent. of China's 200,000,000 women learned to read in childhood. Those who did learn were confined to the wealthy and official classes. So slow and inadequate has been the government provision of girls' schools since the reform era began, that the rise of female literacy is scarcely perceptible. Of the 4,000,000 pupils reported to be in the primary and middle schools not more than 200,000 girls are in government schools and 40,000 in missionary institutions, *i. e.* about one in 1,600

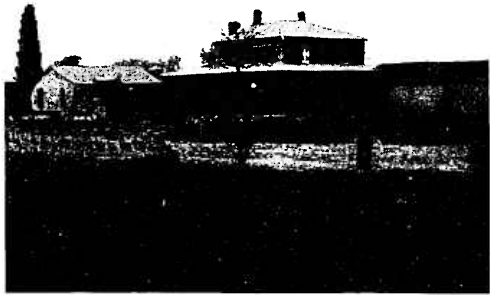
of China's 40,000,000 girls has a chance at education. If you want to help China to be a Christian republic, be one of the 1,000,000 teachers yet needed to light the lamp of learning for her future

wives and mothers. The intellectual and social status of the young girlhood of the present growing generation will surely determine China's world status in the next two strategic decades. If the girls are not educated now the women of tomorrow will smother with ignorance the light of aspiring democracy.

The Girls' School

THE Chuchow Girls' School grew out of the church chiefly through the efforts of a Mr. Wang, Sunday School superintendent and father of four daughters. The school is conducted in the former residence of Mr. Hunt,

which has been re-modeled for the purpose. The attendance is about 100, including boarding pupils and externes. The school has prospered under the able direction of Miss Margaret M. Darst. Has it reached its limit? Listen to these facts. (1) It is absolutely the only girls' school for the city's 15,000, with a potential school girl



The Girls' School

constituency of at least 3,000. (2) It is the focus of a district of 1,000,000, among whom there are estimated to be 200,000 girls between five and fifteen years of age who are practically without educational privileges. Chuchow will prepare Christian Chinese teachers who in turn will set up modern girls' schools in the surrounding towns and villages. American college woman, Christian teacher of children, you who are burning to benefit the rising sisterhood of the New Age, does any such opportunity as this confront you in the United States?

The potential liberation of the women of China is one of the greatest facts in contemporary history, the import of which is beyond human estimation.

—DR. ARTHUR H. SMITH.

LUCHOWFU

<i>Evangelists:</i>	Man and Wife	- - - - -	2
<i>Educationalists:</i>	Man and Wife	- - - - -	2
	Single Woman	- - - - -	1
<i>Physician:</i>	Man and wife	- - - - -	2
<i>Nurse:</i>	Trained Nurse	- - - - -	1
			8



Scholar of the Old Regime

is about six miles north of the Chow, on one of the lake's inflowing riverlets.

Proud and Prefectural

LUCHOWFU is a prefectural city, as the syllable "fu" indicates. It is picturesquely walled and has a population of 75,000. Crowds of blue-clad people swarm the narrow streets, and even the open spaces seem congested. This city is not only the geographical center of its province; it is also a seat of social and intellectual culture. In the latter respect it is said to eclipse even Anking, the provincial capital. It was a stronghold of Confucian conservatism buttressed by powerful guilds and plenteous wealth, but became conspicuous for its receptive interest in Western education several years before

the outbreak of the revolution. The city authorities made the spectacular experiment of hating the foreigner while buying his goods and borrowing his institutions.



Tomb of Li Hung Chang

The city is famous as the home of the celebrated statesman, Li Hung Chang, who initiated many local reforms. In a spacious park, rare for its swarded beauty, its variegated trees and shrubbery, which make it a veritable botanical garden, are found the tombs of the statesman and his wives, a memorial hall containing his official relics, and the great ancestral temple where the Li clan assembles annually to reverence his spirit in a sacrificial feast and other ancestral rites. Many of the wealthy homes are occupied by the statesman's relatives and descendants. About fifteen years ago Lord Li, his adopted son, founded a large modern government school, which

was to be conducted by Chinese, to the exclusion of foreigners, and with the absolute prohibition of Christian teaching or influence. The attempt was as unsuccessful as it was reactionary. Both foreigners, including missionaries, and Chinese Christian graduates of mission colleges were admitted to the faculty before the school was able to proceed.



Mission Residence in Luchowfu

By the encouraging failure of Lord Li's experiment Luchowfu illustrates and symbolizes the impossibility of assimilating the purely material and formal aspects of Western civilization to the utilitarian ethics and crystallized traditionalism of China. The new education was bound to work radical changes through the personnel

of any faculty capable of communicating it. A government school may be far from a direct evangelistic agency, yet China has discovered and recognized the infeasibility of securing a competent corps of modern teachers, whether Chinese or foreign, who will not in some degree be vehicles of Christian impact.



Preaching in Chapel

Responsibility of the Disciples

EXCEPT one Roman Catholic priest, the Disciples' missionaries are the only Christian workers among the 75,000 souls of this strategic city. In the surrounding country is an accessible population of at least 1,500,000 people who are normally dependent upon Luchowfu for possible evangelization. Not only so, but the Disciples, by an understanding with other missions, are solely and deliberately responsible for giving the gospel to the towns, villages and rural communities of this area. Northward there is not another mission station short of Showchow, sixty-five miles distant. East, west and south there are single stations, each about forty miles away. It is as if more than half of the population of Indiana* were crowded into two of its counties and as if with ten Christian ministers, including wives and single women, and fifty local assistants, we were responsible for reaching them all. At present we have only two outstations, San Ho and Liang Yuen, situated respectively fifteen miles southwest and twenty-five miles northeast of the central station. The mission desires and plans to have at least ten outposts, all of which have been surveyed, are easily accessible, and are waiting for workers. They cannot be occupied until the evangelistic force in Luchowfu is strengthened, and a larger number of Chinese evangelists and teachers become available.

*Indiana's population is 2,889,615 (Statesman's Year Book, 1918).

The Vibrant Call



Central Church, Luchowfu

THIS is the situation behind the appeal of the Foreign Society for a man and wife to volunteer for evangelistic work in this field. For years Mr. and Mrs. Brown and Mr. and Mrs. Baird, in addition to carrying on school work, have borne "the care of all the churches" already existing, and the heaviest burden of all—the haunting vision of the churches which ought to be established, but which cannot emerge for lack of leadership. The Central Church building, with modern appointments, is the finest yet erected by the Society in China. The unevangelized parish of which this church is the focus is, perhaps, not excelled in the wide world in need, magnitude, accessibility and ripeness. Who cannot hear behind the Society's call the silent appeal of 1,500,000 souls, and the command of Christ vibrant with a new pathos of meaning and enforced by a concrete grip of personal obligation? What young American minister and his wife will not want to catch at this chance to help carve out this big block in the coming Christian China?

The Punctured Wall

TWENTY-FIVE years ago Luchowfu's highest wall was not the stone rampart reared to keep out demons, robbers and other possible assailants. It was the encircling pile of pride and prejudice projected against everything Western. The city's most boasted honor was its odium. Rumor ran up and down the Yangtse of its hatred of the missionaries, of a vow taken by the officials that no "foreign devils" should ever dwell within its gates. A big official got so sick that Chinese surgery could avail nothing. Dr. James Butchart was invited to take the case. By a successful operation he cured the patient, punctured the wall of prejudice and secured permission to settle in the city. He labored quietly for three years as both evangelist and physician. Then in 1889 he repeated something of the history of his Lord in Palestine. He won twelve disciples, who were baptized. It was a virile achievement. These first twelve converts were all strong men.

Both his lancet and his Christian message became keener and stronger. The puncture in the anti-foreign wall became a breach. The wall's most pompous pillars fell away, as one after another the officials received the doctor's ministrations. Finally the collapse of the whole structure sounded the beginning of the new era of



Boys' Boarding School Buildings at Luchowfu—(1) Main Building, (2) Compound and Athletic Field, (3) Dormitories

wide-open welcome which prevails today, when a foreigner is safer in Luchowfu than in New York, and when a missionary is honored as the city's best friend. Now the leading officials and merchants of the city, notwithstanding the competition of the good government schools, want their children educated in missionary institutions. It is out of this changed official attitude, out of this awakened intellectual hunger and opportunity, that, like a bolt from the blue, a challenge now leaps out of the heart of Anhwei across to America to lay hold of some young student who wants to teach where his life will count for the most.

Boys' School of the F. C. M. S.

To be specific, this challenge comes through the Foreign Society direct from the Luchowfu Boys' Boarding School. The buildings shown in the illustrations, and recently completed, are classed among the architectural beauties of the city. Externally they resemble Chinese temples; inside they are commodious and modern. The entire plant, enclosed in an extensive compound, cost \$12,000. Here a curriculum of Western learning, athletics, and Bible teaching, and the transforming discipline of Christian atmosphere and example, are molding the future manhood of a select group (forty-eight last year) of China's 40,000,000 boys. New dormitories are planned to accommodate one hundred resident pupils. The institution is of high school grade, with religious training added, and some features of a junior college. It is the crown and center of a



Graduating Class (1918) of Boys' Boarding School



A Modern Beginner

system of mission schools in process of establishment in the city, the others being day primaries to serve as feeders for the Boarding School.

To care for the increasing attendance the present staff must be supplemented by another educational family. The American college man who chooses and is chosen for this job, with a good college wife to help him, as Mrs. G. B. Baird is now helping her husband, may wield an influence that will endure when the tomb and memory of the venerated Li Hung Chang will have crumbled in the dust.

Every boy Christianized and educated in the Boys' Boarding School becomes a potential leader in China's renaissance. Graduates of this school will spread the light of Christian knowledge among multitudes whom the missionary cannot reach.



Luchowfu Junior Boys

Girls' School of the C. W. B. M.

BUT the most amazing miracle in the reversal of the thought-currents of Luchowfu's officialdom has been the setting up of Christian schools for girls. They have come, the slow growth of years,



Luchowfu Sunshine

bursting the tighter bands of custom which have for ages, and from childhood up, hemmed in the Chinese women by restrictions seemingly impenetrable, more cramping by far than those which have circumscribed the men in old China's static society. The restrictions have been penetrated and the bands broken. Our Luchowfu mission has its girls' schools, which are as loud in their claim and clamor upon church and community as are the schools for boys. The new girl in Luchowfu is the mission school girl, and the new demand is for the education of girls.

It was this new demand which induced the Christian Woman's Board of Missions to jointly occupy Luchowfu with the Foreign Society, and to un-

dertake the establishment of a first-class Girls' High School. Pupils were ready for it from the little day school groups that had been growing up under Christian instruction, especially the one at West Gate. Its foundation had been well laid by the intensive and efficient work of Miss Minnie Vautrin, graduate of the Illinois State Normal and of the University of Illinois, who in 1918 completed five years' pioneer work, under the Foreign Society, in the splendid school which became the nucleus of the larger institution proposed. Associated with Miss Vautrin during the last two years of her superintendency were Miss Wenona Wilkinson and Miss Lillian Collins, who went out from the College of Missions in 1915, and who, under the guidance



Breaking Ground for New C. W. B. M. School

of Miss Vautrin, have been inducted into the work and are now carrying it forward. Up to a recent date the school was located in a cozy, remodeled Chinese house. In the spring of the present



Class of Juniors

year (1919) the spacious new building erected by the Christian Woman's Board of Missions was opened, dedicated and occupied. The investment is \$10,000 and the plant a memorial gift of Mrs. Josiah Coe and children, of Woodbine, Iowa.

Reinforcement Wanted

OF the arrival in Luchowfu of the Misses Wilkinson and Collins, Mrs. Baird, whose assistance and influence have been potent in all branches of the mission, wrote: "I felt as I imagine the French soldiers must have felt when the first American troops arrived!" And now the Christian Woman's Board wants to make Miss Collins and Miss Wilkinson feel the same way. The attendance of about one hundred fine girls from all classes of society, including the wealthiest families in the city,



Girls' School Teachers and Pupils



The Staff—Miss Collins, Miss Vautrin, Miss Wilkinson—
with Chinese Ladies

necessitates already a call for reinforcement. *Another young college woman is wanted to augment the staff.* Graduates of this school in its pioneer days have already become teachers, and some have gone to Ginling College in Nanking to prepare for higher leadership. Here is a chance to help change the life of 1,000 girls in the next five years. The only girls' high school in a community of 1,500,000 is looking for a young woman rich in intellect and heart, who is willing to give herself to this great opportunity.

A Place in the Hospital

THE Luchowfu Hospital, built by the late Dr. Butchart in 1890 and long conducted by him, still stands a living memorial to his genius, his consecration and his fine service. The first year he treated 15,000 cases. In 1907-8 no fewer than 33,000 cases were treated by the doctor and his staff. When the news of the founder's death reached the city, it was said at a great memorial service in the church, to which a multitude outside was unable to gain entrance, that Dr. Butchart, "though a foreigner," had done more for the people of Luchowfu and surrounding country than any Chinese official or benefactor.

This hospital has been under the superintendence of Dr. Paul Wakefield, assisted by Dr. Paul Stevenson. Dr. Wakefield began his second term of service, after spending a year in America at the Harvard School of Tropical Medicine. Dr. Stevenson is a specialist in surgery. The China Medical Board is coöperating with the Foreign Society in main-



Hospital at Luchowfu

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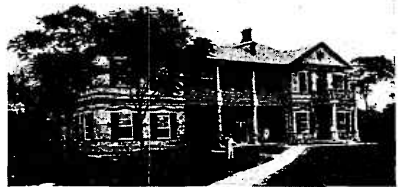
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Hospital at Luchowfu



Dr. Paul Wakefield and Family

as ministering to thousands who will see the gospel of Jesus Christ shining through your service. The Christian ministry of a trained nurse on the foreign field is not excelled by any other form of mission work. She has an intimate and certain highway to the hearts of the people. It is the way the Master trod—the way of service to the suffering. What American nurse will follow him to Luchowfu?

taining an ample force and first-class equipment. The installation of American trained nurses has already begun. Miss Margaret Dieter, a graduate in arts of Smith College, and in nursing, of the Massachusetts General Hospital, is now at the Language School at Nanking, preparing to join the Luchowfu staff. *An associate nurse of equal training is urgently demanded.* If in the olden days, with one foreign physician and no nurses, the hospital treated some 30,000 patients a year, what will not the opportunity be now? Think of the work of helping train Chinese nurses, as well



Miss Margaret Dieter

Consonant with necessities of readjustment and enlargement in the work of the hospital, *an emergent call has just reached the Foreign Society for another married doctor.* He should have first-class training as a physician, with special knowledge of tropical medicine, and skill as a practical bacteriologist.

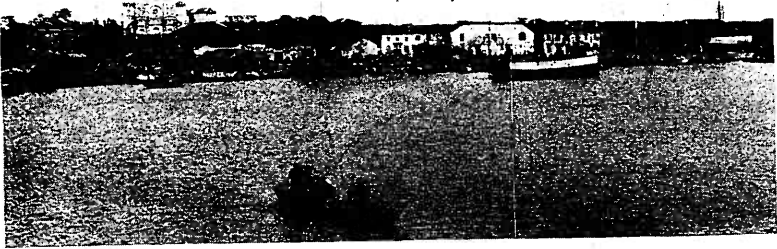
A young medical graduate, feeling the pull of this call, should not fail to correspond with the Foreign Society, even though he may not possess all of the special qualifications indicated. Under direction of the Society and of the China Medical Board he might complete the required preparation.



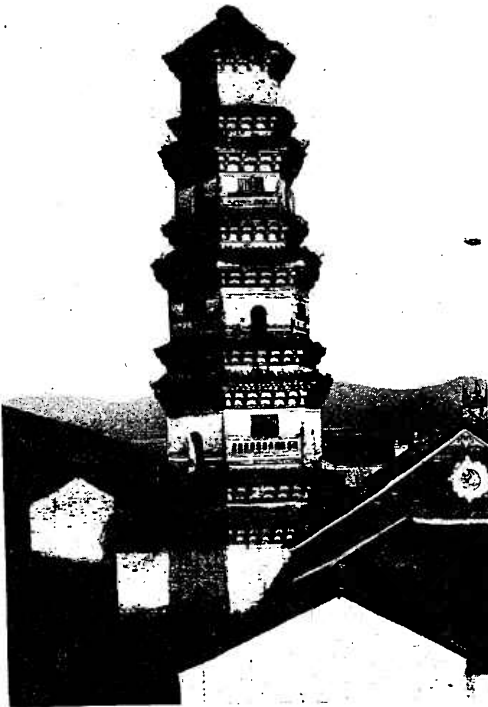
Chinese Medical Students

WUHU

Educationalist: A Single Woman - - - - - 1



Wuhu River Front



Wuhu Pagoda—1500 Years Old

WUHU is on a slight bend of the south bank of the Yangtse, sixty-five miles beyond Nanking. It is a mile and a half behind the *Tung-liang Shan* or "Western Pillar Hills," a rocky ridge between which and its cleft counterpart, the *Si-liang Shan* or "Eastern Pillar Hills," on the opposite bank, the constrained current has cut a channel of unusual depth and swirls past with accelerated velocity. A maze of masts and a jam of junks on the waterfront, Anhwei's most populous city, Mid-China's largest rice emporium, residence of big rice kings, noted

manufactory of red cord and steel knives, vortex of commerce both Chinese and foreign, metropolis of money, mud and immorality—such are Wuhu's salient aspects listed in the bulletins of riverine trade. But this is not the whole story. Wuhu is also the principal Christian center of all Anhwei. The Disciples have no monopoly here. We were not the first to arrive. We are now neither alone nor sufficient for the task. Could our little force of eight foreigners and twenty Chinese assistants effectively deliver Christianity to a bustling, preoccupied, non-Christian city of 150,000? Other missions sharing the field are the Christian Adventist, Christian Alliance, China Inland, Episcopalian, Methodist and Roman Catholic. The latter has a considerable staff of priests and a cathedral. For



Methodist Hospital and Residences

three of these missions, as for the Disciples, Wuhu is the point of superintendence and extension of Christian work in contiguous territory. The assigned responsibility of the Disciples in the city and its rural outposts embraces 300,000 people.

Once the lair of a band of assassins, the *Ku Su Hwei*, resembling the Thugs of India, and long notorious for its anti-foreign hatred, Wuhu was first visited by Christian native workers of the China Inland Mission in 1874, three years before the treaty with England made it an open port. In 1881 came the Methodists, pitching their plant on the most picturesque position on the Yangtse, east of the Great Gorges, unwittingly forestalling a British consul who coveted the site for his legation. It is this site which strikes your eye as your steamer approaches the port—a towering verdure-covered eminence rising almost sheer from the river—such a dominating height as might seem to the militant-minded to be built for a battery. But not a cannon does it conceal. Not a hurt has it ever hurled below at friend or foe. The crest of the hill is crowned by

the beautiful Methodist Hospital, where, during more than thirty years, thousands upon thousands of Chinese men, women and children, climbing or carried to its wards, have felt the touch of Christ in ministrations to body and soul. The loving service dispensed in this lighthouse of the Lord, the first hospital in Anhwei province, and long the only one for a constituency estimated at 10,000,000, represents mightier forces than the frown of fortress guns from the summit of a Gibraltar or a Quebec.

The Cross of Honor

No truer hero rests in a far-away land from nobler labor in holier cause than the young Canadian, Dr. Edgerton Haskell Hart, who, as brilliant physician, ardent missionary and faithful friend, served and endeared himself to countless Chinese and foreigners



A City View—Rice Fields in Foreground

during the seventeen years he was head of this hospital. Not the dauntless doctor of the regiment, a countryman of Hart's, who went "over the top" and to death with the British boys at Vimy Ridge, nor the young army surgeon who dashed with our own American lads to the last charge in the Argonne, gave himself in more touching sacrifice than this Methodist missionary doctor who, in 1913, died of infection from a typhus-stricken beggar, after saving thousands in an epidemic following flood and famine. Still mourned by grateful multitudes, he sleeps in an honored grave beside his beloved hill, past which the majestic Yangtse sweeps on to the Yellow Sea. The grave is marked by a white stone bearing the inscription, "A Lover of Mankind." Dr. Hart's life, interwound forever with Wuhu and Anhwei, is an irrefutable and enduring witness to the high demands of missionary service, and to what the missionary spirit can do out of love for God and man.

Dr. Hart had a friend. But to speak of him we must begin with the ancients. In the third millenium B. C. the Emperor Yao's prime minister, Yu, the Noah of China's history, so regulated the

inundating tides of the River Hwai, 150 miles north of the Yangtse, and so drained the devastated land, that millions were delivered from famine and a vast flood-soaked area in northern Anhwei was restored to agriculture. Mr. Yu was kept so diligently on the run chasing the unruly waters that, according to the annals, he did not enter his home during the eight years he spent on the enterprise, although he passed his own door three times.



Flood Refugees' Hut

China's Noah Outdone

THERE is now a man in Wuhu who has quite rubbed the shine off this prehistoric engineer, the illustrious, though quasi-mythical, Yu. He it is who was knit heart to heart with the Methodist doctor. He is Alexander Paul, a missionary of the Foreign Society, an Irishman who beat the ancient by a feat more real and recent. When in 1913 the country across the Yangtse was submerged by the great river at high flow, when millions of dollars' worth of rice was destroyed, when villages were washed away and the desolation of famine flung far and wide, this man undertook, at the request of a Chinese Famine Relief Committee and of the Provincial Government, the gigantic task of constructing dykes sufficiently strong and high to dam back the flood. It was a bold venture—enough to engage a Goethals. So much the more since Alexander Paul's college professors, in the excellent courses in arts and theology he had pursued, had been singularly silent on the use of pick and shovel, mortar and mattock, trestle and trowel, so that his experimental knowledge of constructive hydraulics was about equal to a coolie's comprehension of the calculus. Moreover, before his arrival in Wuhu he had never seen a dyke! But suppose he had been ever so capable an engineer? Had not the thing been tried again and again without success? The truth is that through official graft,

structural deficiency and neglectful "superintendence," the existing defenses had proven utterly inadequate; and though costing enormously and recurrently in labor and taxes, had done little to check the annual overflow which for centuries had laid waste the land. The administrative authorities were now willing to commit the enterprise to this trusted foreigner who had already shown miraculous qualities of kindness, and might, perchance, manage even this physical impossibility.

The Missionary Engineer

THEN it was that the two friends who had labored side by side for a decade, now like two officers going into battle, each commanding his battalion, each venturing his all to help and save the distressed, went out into the watery No Man's Land by the Yangtse, Dr. Hart to attend the distracted refugees weak with hunger and smitten with disease, and Alexander Paul with a force of 7,000 workmen to rebuild the dykes—the doctor to lay down his life, the evangelist to complete his difficult task and to survive for other service. This big labor battalion worked in night and day shifts under Mr. Paul's supreme and skillful direction. To his sole disbursement was entrusted \$40,000 to meet the cost of the work. His natural genius rose to the technique of the job. He succeeded so well that his accomplishment is regarded as one of the finest pieces of river control in the Yangtse Valley. When the officials saw the solid walls of well-knit masonry rising upon the broad stone foundation sunk deeper in the soil than the Chinese engineers had ever dug, they knew that relief was secured to a vast area of deluged and starving populace.



The Wuhu Board of Trade--Mr. Paul at Extreme Right

For this epic achievement, the work not of years, but of a few weeks of herculean toil in which the Christian foreigner eclipsed China's historic hero in his most dazzling exploit, Alexander Paul refused to receive a cent. He won something far better—the increased confidence, gratitude and affection of the people who to this day hail him as benefactor and friend. His dykes still stand impervious to the beat of the tides, while age has obliterated every trace of the vast engineering of Yu; for the River Hwai still annually oversweeps its banks, carrying away crops and villages, bringing repeated desolation to millions. At either end of the Wuhu dyke, on monumental stone tablets bearing eulogistic record of his deed, Mr. Paul's name is cut deep in big Chinese characters. The officials gave him gold medals in thankful acknowledgement of his

distinguished service to the province. His greater reward is that the rice fields are safe from the flood and that the hearts of the city and country have been opened to his Christian message.



Government Boys' School Near Buddhist Temples

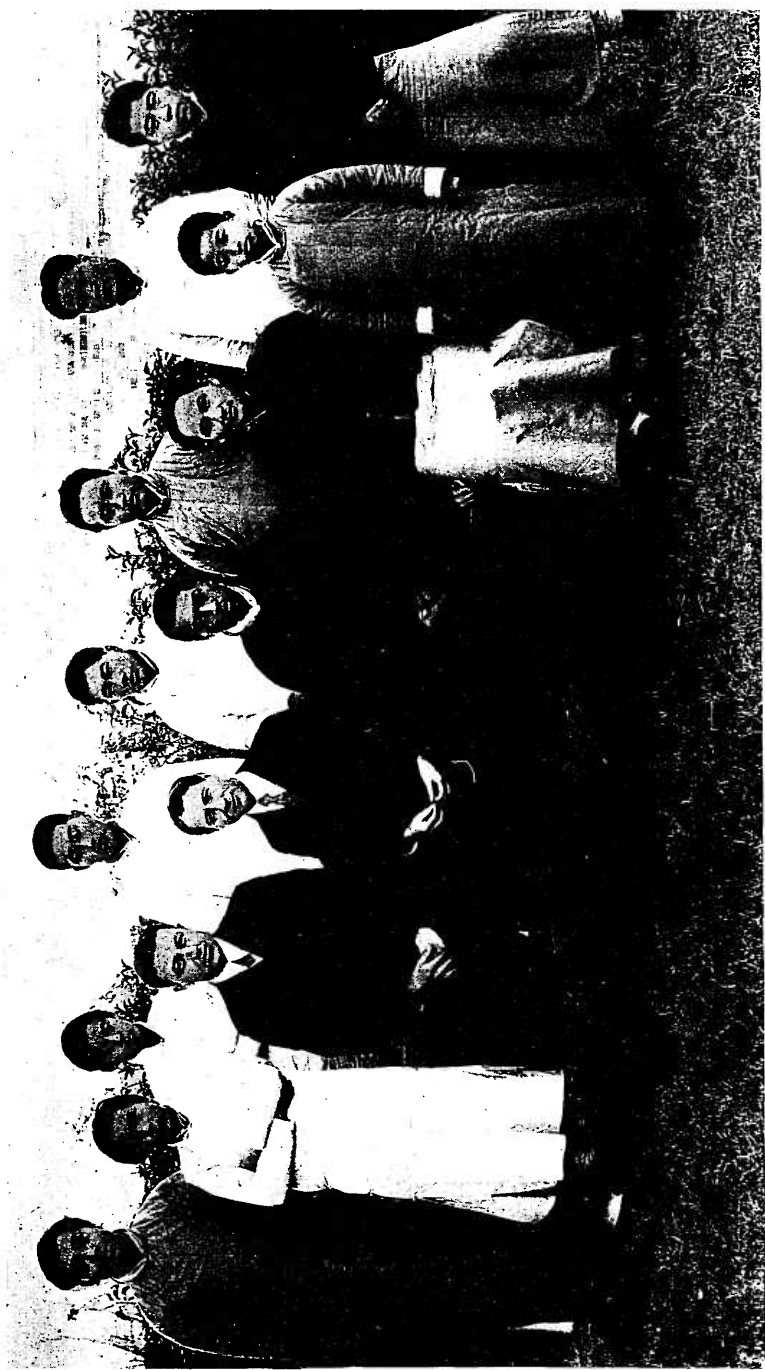
Paul of Wuhu

SINCE 1908 this modest man, son of Ireland, citizen of America, the soul of humor, a titan at labor, fervent in spirit, out of whose prayer and vision sprang the Men and Millions Movement, has been working away at Wuhu, founding schools, organizing churches, directing activities for social and civic betterment, counseling with the Board of Trade, meeting with municipal educationalists and government officials, preaching the gospel in private and in public

to select groups and large audiences, leading in enterprises of Christian union, seeking to influence for Christ every phase of the city's life. Among other duties he is now principal of the Wuhu Union Academy, a large university preparatory school for boys, situated a stone's throw from the ancient Buddhist pagoda, and coöperatively conducted by Adventists, Methodists and Disciples. He is promoting, too, the establishment of night schools and recreational centers for Wuhu's 50,000 men and boys,



Wuhu Christians



Mr. Bowman and Mr. Paul with Teachers and Students of Wuhu Academy

who, as a recent survey revealed, have no proper evening resorts. A few years ago Alexander Paul was a buoyant student in the halls of Hiram, thoroughly human, sanely spiritual, a living example of the modern college saint, vigorous, vital and valiant, who can at the same time consecrate himself to the holiest cause on earth—the sublime calling of the missionary—and bat a bumping “grounder,” run a swift first base, or shout himself hoarse at a game of football!

A Heathen Stronghold

THE prospective new recruit for Wuhu must not misunderstand these glimpses of its missionary background and of the personnel of some of its missionary progress to indicate that this city is a Christian haven. Far from it. The work is barely begun.

Despite the infiltration of modern ideas among the younger gentry and business men and the introduction of modern schools, the degradation of the masses is marked. Wuhu is still a welter of heathenism and is stained by the characteristic corruption of an Oriental commercial port, for which the Orientals are not wholly responsible. Its stately pagoda, built 1,500 years ago, before the fall of Rome, and one of the most imposing sanctuaries in the eighteen provinces, is still the center of idolatrous worship on the hills. There is also a Mohammedan mosque and a fair-sized community of Moslems, as a reminder of China's 15,000,000 followers of the crescent.

Yet it is questionable whether in any other city in China the pioneer work of missions in the way of breaking down prejudice, establishing contacts, gathering the hard-won first fruits, and impressing the community with Christian ideals, has been more effectively accomplished than in Wuhu. In no other city are the missionaries held in higher esteem; and, in this respect, no other city offers a larger or more hopeful opportunity, despite its difficulties and the inadequacy of the present Christian forces, than does Wuhu. The city is fast becoming a center of Christian union. Wide opportunities are opening for the correlation of missionary work with government agencies for education and social uplift.



Buddhist Nun



Christian Women of Wuhu

New Hope for Women and Girls

IN this teeming center of trade the Disciples of Christ have put forth special efforts to reach the women and girls. Miss Edna Dale for fifteen years, Miss Kate Galt Miller for seven years, Mrs. Alexander Paul for a decade, and other elect women missionaries for varying periods, have devoted to this important branch of the work the best of American talent and Christian personality. There are now small groups of Christian Chinese women in all four of our Wuhu church centers. Recently at the new Central Church, which is becoming a progressive agency in the life of its community, 100 women made 1,000 padded garments for the flood-sufferers of Tientsin. The city has woman's clubs and a woman's circulating library fostered by the missionaries. Also, series of evangelistic meetings and lecture courses exclusively for women have been held. Of the younger women taught by Miss Dale, some have in turn become successful evangelists and teachers.

And now for the main point of the present Wuhu appeal. The time is ripe for the development of a first-class Christian school for girls. A good beginning has been made. The school, with seating capacity for fifty, is located in Mr. Paul's former residence, but it needn't stay there. It is conducted by Miss Cammie Gray and Mrs. Paul with Chinese assistants, but the staff is insufficient. The Foreign Society calls for a young woman educational specialist qualified to do expert work of primary or high school grade, to go out to help build up the institution. Who knows but that it may grow into a powerful Christian academy or college? Then there is the golden privilege of making Christians out of the little maids



Pupils of the Girls' School

of China, who in turn will fashion the future of their city and their nation. That goes into the curriculum and into the teacher's job. College girl or teacher reading these lines, if you would do something comparable to the work of a Mary Lyon, or an Alice Freeman Palmer, why not try for Wuhu? The soil is almost virgin, the field is immense. The commanding, regenerating girls' school of this great city and of the surrounding country of 3,000,000 waits to be made from the group now meeting in the mission house. Of the 25,000 girls of primary and high school age in Wuhu less than 500 are attending classes, about 125 in four mission primaries and 300 in the Government Girls' School. Is the call of Chinese girlhood here the call of Christ to *you*?

Western education is rapidly breaking down the moral sanctions that have preserved the solidarity and high ideals of the Chinese for many centuries. Christian education must stand ready to substitute the new moral sanctions essential to social control.—REV. J. B. WEBSTER, Ph. D., Shanghai.



WUWEICHOW

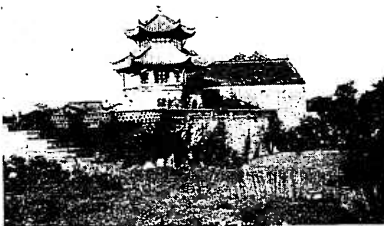
Evangelists: Man and Wife - - - - - 2

2



A Flooded Courtyard

weichow lies fifty miles southeast of Luchowfu, and twenty-five miles due west of Wuhu, whence a boat journey of forty miles by the Yangtse and westward through a smaller river is necessary to reach it. A city of 40,000, it has considerable and growing commercial importance. Though it has suffered much from inundations, it has shown marvelous powers of recuperation, and now that the annual dread of deluge is lifted from its district by the protection of adequate dykes, the city is rising to new progress and prosperity. Wuweichow is the converging point for the produce of the rich rice lands south of Chow Lake. It collects and sends immense shipments to the central rice market at Wuhu. Its local markets are piled also with vegetables and fish from the surrounding fields and streams. The streets generally are narrow and filthy—squalid avenues jammed with the huts of the poor. The houses of the gentry are artistic—some of them stately—big, rambling castles of fretwork, carved pillars, flowered courtyards, and picturesque turreted roofs with curling cornices of tessellated tile. Over



A Temple-Roofed Residence

WUWEICHOW is another of Anhwei's walled cities. Its principal gate is so huge that its hinges creak under the load. There is a suggestion of ample hospitality and welcome when the massive portals swing open to the day's traffic from without, and a sense of security to the guest when the gateman shuts them for the night. Wuweichow can boast of its wealth, its traditional culture and, latterly, its quest for modern knowledge. It had no great schools even of the old order, but it has long been noted for the number of well-to-do families who kept private Confucian tutors even

for their wives and daughters; so that this inland town, away from the big artery that bears the burden of the seas, often half hid in the liquid loam of the Yangtse, has one glory that emerges like a white lotus from a muddy Chinese pond, namely, that, in proportion to the population, more women here can read than in any other city in Anhwei. But the place has another distinction which implies a still surer prophecy and a gladder surprise, and that is the heart hankering manifested by its people for the things of the Spirit incarnate in the Christian missionary.

Pioneer Christian Contact

HERE are the main points about its contact with Christianity. Wuweichow has heard the gospel chiefly as an outstation from Wuhu. Those who have read the *Missionary Intelligencer* and the Foreign Society's annual reports will have remarked an occasional wavering on the part of our missionaries between their enthusiasm for Wuhu and their desire to hie through the big gate of Wuweichow to settle upon the clamoring opportunities there. This tug from both sides of the river has been sapping up missionary heart power for twenty years! The first preaching in Wuweichow was done in



Rice on the Roadside

the days and under the leadership of our first missionary in Wuhu, the ardent English evangelist, Charles E. Molland, who in 1912 was smitten into a martyr's grave by China's sun, after a service of twelve years. Since Mr. Molland's day connection has been maintained between the two cities. Wuhu missionaries, among others Miss Dale and Mr. and Mrs. Bowman, have sojourned and labored there for varying,

though brief, periods—but the continuity of the contact is due chiefly to Chinese evangelists and teachers. The Wuweichow Christians have been statistically incorporated into the Wuhu reports. Our workers have conducted a chapel, a boys' school, a reading room, and, for a time, a girls' school—the only one in the city. There is at present a resident Chinese pastor with a small group of church members, a Sunday school, a dispensary conducted by Chinese Christian doctors, and home visitation carried on by Chinese Bible women.

A Powerful Patron

"It is exceptional," says a recent report, "that the better class of people are in sympathy with our work." One may let that "glittering generality" shine past as an official formula. But what will you do with the following blood-red fact in the concrete,



Facade of Confucian Temple

still sticking out as continued fact right to the date of this day of our Lord? The wealthiest man of the city, Mr. Liu, a multimillionaire whose rice crops alone in a single year net him \$500,000, and who, since the revolution, has resided in Shanghai, has turned over his palatial residence as the headquarters of our mission. This man's interest was enlisted by Alexander Paul, who has more influence about Wuweichow than any Chinese official. When Anhwei's governor pressed upon Mr. Liu the post of Provincial Minister of Education, the latter refused acceptance, urging that public instruction in the province be placed under control of the missionaries—a measure too radical for the "lights" of the reactionary governor. But the centering of Christian activities in the home of the foremost citizen of Wuweichow has put the priests out of countenance, and made our mission by far the most powerfully patronized religious propaganda in the city. It has given it prestige and impetus comparable to that which came to Paul and his companions at Corinth when they were housed by Titus Justus hard by the synagogue, and won the ruler Crispus. It is as if an Alabama cotton king had given up his seaside bungalow to evangelism, or a magnate of the Middle West had put his estate into the kingdom of God.



A Peasant's Hut

When in 1914 the members of the Disciples' Commission to the Far East visited this city they were accompanied from Shanghai by Mr. Liu's younger brother in order that nothing might be lacking

in their welcome. They were met at the big gate by a company of Christians carrying paper lanterns, and escorted to the commodious missionary residence. In the succeeding days they were received into the homes of the leading officials and elders. At an afternoon gathering at Mr. Liu's 300 of the outstanding merchants, scholars, office-holders and wealthy gentlemen gathered in the assembly room and listened with frequent applause to Christian addresses from Secretaries Stephen J. Corey and Robert A. Doan of the Foreign Society, and from Professor Bower of Transylvania, the latter speaking on the "Christian Foundations of a True Republic." In the evening an elaborate two hours' banquet of twenty-one courses, comprising select Chinese delicacies ranging from sea slugs to chickens' intestines, was served, at which distinguished guests, robed in their most elegant silk and satin gowns, were invited to meet the commissioners and missionaries. "Many topics of conversation were indulged in," wrote Mr. Corey, "one of the most common being America and her greatness, together with Chinese appreciation of what America has done for China." Five years earlier, although the common people had been friendly for a decade, these influential gentry secretly condemned the missionaries or openly denounced them as "foreign devils." The magnates in a mission house, and the house belonging to the richest of them! The non-Christian magnate eclipsing many a would-be American Christian Croesus by refusing to receive rent for the \$25,000 property, because of his interest in Christianity! These are marks of the providential preparation of the field. Who will cultivate it?

The Gospel in a Buddhist Temple

To appreciate how clear are the decks at Wuweichow for a new religious life, consider this still more significant episode which marked the Commission's visit. In a large Buddhist temple to which a crushing crowd had followed the foreigners, the Wuhu missionary, Alexander Paul, ascending the altar steps beside the impotent idols and their shaven-headed ministrants, proclaimed the good news of China's rightful and only saving Lord, as boldly and freely as the Apostle Paul declared it to a more cultured audience on the Athenian Acropolis long ago. This speech in the temple may seem an adventitious or even trivial event explainable by the curiosity of the crowd. More thoughtful reflection will show it inherent in the trend of the Chinese common mind toward "new things," and therefore an inevitable manifestation of the downfall of outworn worship dying in their dingy shrines. It is as revealing of the people's religious chaos and as significant of hope for religious reconstruction as was Paul's performance at Athens, from which no great concrete results immediately ensued. The sermons at Athens and Wuweichow are alike the signs of a decadent paganism and a transcending, revitalizing truth.

Workers Wanted

WHAT more shall be said to imprint on the consciousness, and project into the life plans of American college students, this hitherto unheralded city, now emerging from the swamps of Anhwei and seeking a share of Christian sympathy and service? The Foreign Society's message is this: Wuweichow is wide open for the gospel and for all Christian activities needed for a physical clean-up and a spiritual rebirth. It is to become a full-fledged station with sufficient staff. To supplement and coördinate the work now carried on by the Chinese leaders an American evangelistic missionary and wife must be added to the force at the earliest possible date. If they have the impulse of Christian founders and builders it can here be met. The family receiving the Wuweichow appointment would not, as already indicated, be the first preachers of Christ in the town, but they would be the first permanently assigned and resident foreign missionaries. To build and develop the church and its attendant institutions in this promising center of 40,000 people, who have scarcely been touched by Christianity, and to extend activities to the surrounding district where an additional 1,000,000 are accessible, is a life-job which is nothing short of a call of God. Who will answer it? The evangelist's wife will have in the city alone a parish of at least 25,000 women and children. Thousands of women, both those who can read Chinese, and the greater number who are utterly ignorant, are eager to learn. At present there is

no one to teach them. For girls there is not a single organized school, either government or missionary, in the whole city. The officials have recently sent our mission an urgent petition to start a girls' school. An evangelist's wife, a young, well-trained college woman, by founding or fostering such a school, would immortalize herself as a pioneer and Christian benefactress.



A Look Into the Future

NANKING

Educationalists:	Man and Wife - - - - -	2
	(The University of Nanking)	
	Single Woman - - - - -	1
	(Ginling College)	
	Single Woman - - - - -	1
	(Girls' School)	
Physicians:	Man and Wife - - - - -	2
	(The University Hospital)	
		—
		6

*"Rare old city, home of kings,
The glory of the past sits on thee like a crown;
What if thy present be but days of gloom?
A dragon sleeps beneath thee, and a Yao and Shun
Shall in the future ages coming down
Exalt thee, great Nanking, with new renown."*

--Chinese Poem.



Section of the Nanking City Wall

NANKING has a spell which even the foreigner may feel. Despite its dilapidation, fetid filth and sordid squalor the city bears the tang of ancient distinction and sleeping splendor. Its massive walls, nearly twenty-five miles in circumference, grim and corroded with the grey-green rust of centuries, seem to guard some great and imperishable mystery. Even the wreck and despoilment which have smitten its population and scattered patches of wilderness over its spacious enclosure fling their fascination over you and provoke in you the prophecy that the ancient capital will rise again to vie with the vanished magnificence which,

"Distance-mellowed, gilds the days of old."

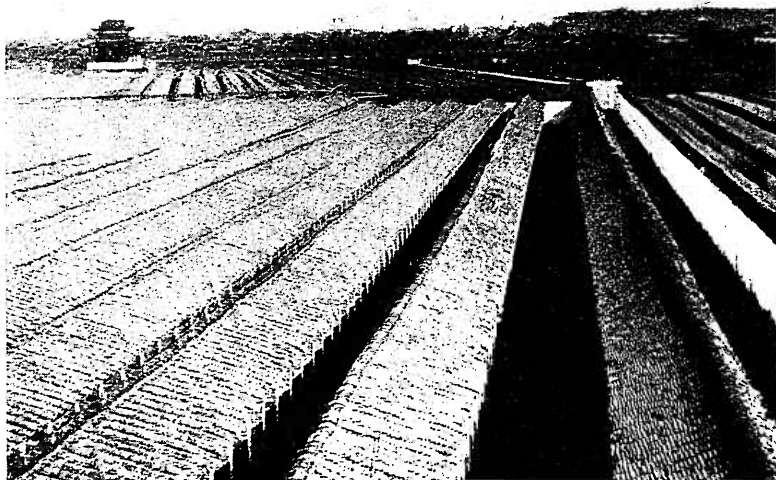
As early as the Han Dynasty (B. C. 206–A. D. 220), Nanking attained prefectural dignity. Fitfully during the Eastern Tsin regime and during the epoch of cleavage between North and South China under the Sungs and the Ts'is (A. D. 317–582), it was an imperial residence or fortress. Its chief glory came with the "Yellow Emperors," the Mings, who, from 1368 to 1403, made it their southern capital, and built outside its walls their founder's mausoleum. Long after 1421, when Peking was made the exclusive capital, the southern metropolis eclipsed its northern rival in commerce, culture and population. For a century or more, down into the first half of the nineteenth, Nanking was, according to the ethnographer Reclus, the most populous city in the world.* In the modern period the terrible Taiping wars brought it a decade of destruction (1853–1864), which put millions to the sword and



A Nanking Street Scene

made the city a heap of ruins. The Taiping fanatics demolished even the most costly and beautiful structure in China—the nine-storied Porcelain Pagoda described by Chinese writers as “the pride of the Yangtse,” and included by Western enthusiasts among the modern world-wonders. Reborn from its ashes, Nanking speedily became, under the stimulus of powerful viceroys, a manufacturing and distributing center for munitions of war, ink, paper, books, fans, porcelain, artificial flowers, crepe, “nankeen” cotton goods, brocaded satin and the finest of Chinese silks. It regained its prestige as a seat of culture, with libraries, printing presses, and the famous examination halls where, under China’s classical system of education, from 12,000 to 30,000 candidates annually competed for academic and government honors.

*Reclus, *L'Empire du Milieu*, p. 362.



Antiquated Examination Halls
The top picture shows the entrance gate. Below is a general view of the rows of stalls, accommodating about 25,000 students.

Nanking was the central fulcrum of the revolt which dethroned the Manchus. It suffered severely from the clash of imperialists and revolutionists in 1911, and in the second uprising which followed in 1913. Again the streets were demolished, and the population reduced by flight and slaughter. Yet there were ardent patriots who, with widespread popular approval, would have made it the

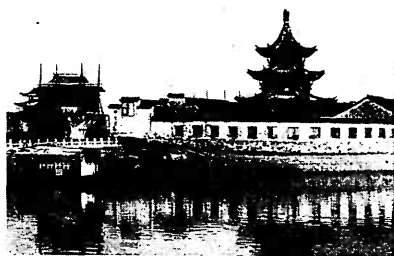


Beh Gih Goh, One of China's "Templed Hills" Near the Nanking Mission Buildings

capital of the new republic—a dream which has by no means died. What has here been said of Nanking's past eminence and of the calamities which have threatened to lay it in the dust, must not be understood to detract from its present strategic importance, nor from the role it has yet to play. Though Yao and Shun, the patron-heroes of China's golden age, have not returned even in spirit to restore the city's former physical integrity, yet mightier forces than their imperial shades are at work, making it a modern laboratory of power for molding a new nation.

That the old Ming capital is marked for large leadership in China's republican era is plain from three considerations; (1) its place on the map, (2) its progress in education, (3) its prestige as a center of constructive Christianity.

Its location is 200 miles up river from Shanghai, near the western border of Kiangsu. It is on the south side of the Yangtse, at the end of a sharp curve of the river preparatory to a long sweep southwestward through Anhwei. From Shanghai you can get there in as stately a steamer as is found on Lake Erie, or overland by the Shanghai-Nanking railway, the best-built road in China. Ocean vessels may bring it the traffic of the seas and steam 400 miles beyond it to Hankow. It is accessible from all the provinces of the fertile and populous



Exhibition Hall, Tsing Hwai River, Nanking



—Copyright by Underwood & Underwood, New York
Cultivated Bamboo Grove at Nanking

Yangtse Valley, in which a common language with slight provincial variations—the Southern Mandarin—is spoken. With respect to the whole country, it is on a line almost midway between the antipodal cities of Peking in the North and Canton in the South.



F. C. M. S. Residence Compound—Purple Mountain at Right

Celebrated for centuries for its Confucian and Buddhist culture, Nanking is today a preëminent center of modern Western education. No city more enthusiastically responded to the reform edict of 1905, which swept away the old traditional system. Nanking's progressive viceroy, Chou Fu, helped to provoke the edict from Peking. The schools of Christian missions at work for years in his capital had demonstrated the power of "the new learning" and illuminated China's need of change. Among the city's exclusively Chinese institutions of the new order are the Government Normal School, the Agricultural College, the School of Engineers, the Higher Middle School, the Military Academy, the Naval Academy, the Hwai River Conservancy School, besides numerous primary schools and private academies of various kinds. But the crown of the city's institutions is the Christian University, which now calls for additions to its faculty.

The University of Nanking



Administration Building

THE University of Nanking, organized in 1910 under charter of the Regents of the University of New York State, is a union institution—the composite result of years of pioneer work in smaller mission colleges and schools formerly conducted as separate enterprises by different communions. The university is jointly supported and administered by Methodists, Presbyterians and Disciples with equal

obligation in finance and faculty. The Baptist Church (Northern) is also participating. If these four great communions were to project a union university for distinctively Christian education in the United States it would be regarded as a remarkable event. It is still more significant in China. It indicates the magnitude of the task of ministering intellectually to the eager mind of China's millions. It reveals the insight of the Nanking missionaries who saw the futility of further effort with divided forces, and, still more, the courage and statesmanship with which they capitalized their vision. They did not wait for a war to drive them together. They deliberately united their institutions and carried their boards with them. Their alliance was fused in the faith and fortitude of brave men in the face of China's renaissance—the greatest educational revolution in the history of Asia.

The contribution of the Disciples of Christ to the making of the university is a precious tradition, inseparably connected with the labor and memory of the late Professor Frank Eugene Meigs.



The Late Prof.
F. E. Meigs

Mr. Meigs was one of the first of our early leaders in China to grasp that great principle of missionary procedure which is almost universally accepted by missionaries today, namely, that the masses of a non-Christian nation are to be evangelized chiefly by their own countrymen, and that the principal function of the foreign missionary is to raise up and train a native leadership. Realizing that Chinese churches could be most effectively edified, and leaders prepared through Christian educational institutions, he devoted the major strength of his ardent

spirit and resourceful mind to that enterprise. Beginning in 1889 in the old Buddhist temple of Lai-dzan, Mr. Meigs built up a strong boys' school which, in the course of a few years, developed into Nanking Christian College. In 1906, by federation with the Presbyterian Boys' School, it became Union Christian College, of which he became president. When, four years later, the former Methodist University joined the union, Mr. Meigs' dream was fulfilled. The participating missions all regarded him then, and still regard him, as the prophet and organizer of the union enterprise. After its consummation he became dean of the Middle School. In 1914



Middle School Science Building



Middle School Main Building

he fell asleep in the Kuling hills, honored as one of the foremost missionary educators and administrators in the Yangtse Valley.

The Present Leaders



Dean G. W. Sarvis

AT present Professor Guy Walter Sarvis, representing the Foreign Society of the Disciples, is dean of the Collegiate Department, as well as professor of Sociology and Economics. During the five years of his incumbency Dean Sarvis has developed and exercised keen comprehension and creative control of the exceedingly complex problems of educational coördination, which inevitably attend the rise of such a radically new institution as a Christian university, in a non-Christian environment made doubly difficult by the transitional chaos through which China now is passing. In the technique of curriculum construction and classroom efficiency, and in the extension of the patronage and influence of the College of Arts, which is the heart of the whole university, he has witnessed and largely produced a period of gratifying progress. Admirer and successor of Mr. Meigs, he is reaping in a field plowed deep and richly sown by that prescient and indefatigable pioneer, without whose firm foundations and statesmanlike policy a Disciple would not now be directing a union college which is enrolling students from many provinces in China, from distant cities like Tientsin, Foochow, Amoy and Canton, and even from foreign lands like Java and Korea.



Junior College

In both his administrative and his professorial work, Dean Sarvis has carried forward the historic message and emphasis of the Disciples, in asserting the saving supremacy of Christ and the divine necessity of the church. In his last public message to his students before leaving China for his present furlough, in a sermon preached at the university religious service in June, 1918, he said, after discouraging all attempts at secret discipleship and eclectic compromise: "I have come to feel with the greatest intensity that the church of Christ is China's only hope, and I believe most profoundly that it is the patriotic duty of every one of you to identify himself with that church."*

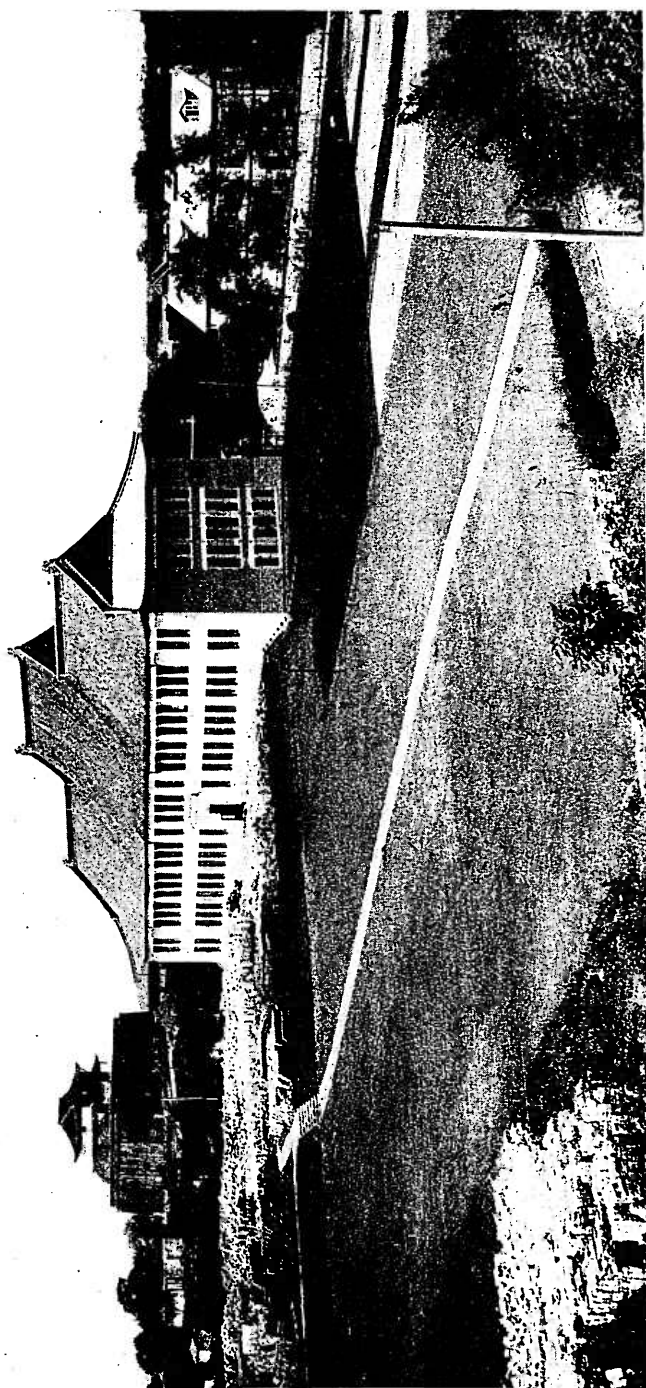
The vice-president and financial statesman of the university is Dr. John E. Williams, of the Northern Presbyterian Mission, who has an illustrious record in Nanking as evangelist and teacher. If the Chinese students and scholars shut their eyes when he is addressing a university audience in their tongue, they seem to be listening to one of their own cultured *literati*. So fluent and masterful is he in the use of elegant Nankinese Mandarin that he is undoubtedly one of the most competent speakers of the language in Middle China, whether in private conversation or public discourse. During the many years he conducted the Presbyterian Boys' School in Nanking he was the close friend, co-worker and fellow-student of Dr. Macklin, Professor Meigs and Dr. Bowen. Out of the mutual fusion of genius and geniality in the hearts of this quartet of strong missionaries the university was born. The university is a triumph, not of academic prudence or ecclesiastical tolerance, but of consecrated common-sense working through the personality of great souls bound together in the unity of the Spirit, and clearly discerning common ends. Dr. Williams more than any other man has become the prophet and interpreter in America of that practical Christian union in China, of which Nanking is the living, working symbol.

The material development of the university is due largely to Dr. Williams' constructive business capacity, and to his magnetic presentation of the university's needs and opportunities, during the several visits he has made to the United States on its behalf. The knight-errant of a convincing cause, he has been equally welcome and equally eloquent in Presbyterian Assembly, Methodist Conference, Baptist Convention, and at the International Convention of the Disciples of Christ. Temperamentally he would rather teach the Bible than ask a millionaire or a multitude for money. He likes



Vice-President
J. E. Williams, D. D.

*The University of Nanking Magazine, October, 1918, p. 16.



The Swasey Science Hall—Gift of Ambrose Swasey, Esq., of Messrs. Warner & Swasey, Cleveland, Ohio

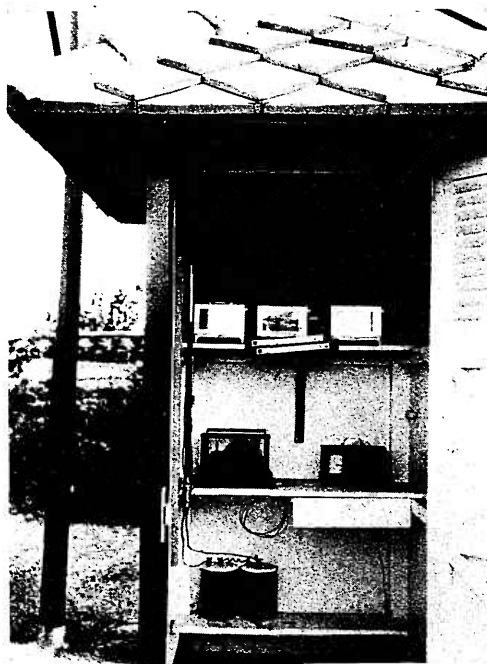


Middle School Literary Society, with Miss Taylor, Teacher of English

botany better than blue-prints, would prefer to deal with students than to dicker for land, to preach to the poor in a Chinese chapel than to buy granite or negotiate with the government. But he knows that Christ's eternal kingdom at Nanking needs a material base so beautiful and strong as to attract and endure when the age-beaten monuments of the Mings shall have fallen to decay; therefore his devotion to the erection of worthy temples of Christian learning.

This is Dr. Williams' method. He draws a building on his brain, gets an architect to put it on parchment, hastens overseas to hail a financier or capture a convention, carries off enough cash in check or promise to cable to China that the contract be consummated and the masons mobilized. When the building stands completed on the Nanking campus he erases it from his brain and sketches another! In extending the university to meet the increasing demands he has become conscious of something colossal for Christ. He has acquired China's millennial mind. He builds not only for the urgent present, but also for the far-flung future. Just now he is conjuring up glorious Cambridge quadrangles, and delectable Sistine chapels, adapted to Chinese architectural models, dedicated to China's coming Lord. Are there not ample acres of spotless marble waiting to be cut at minimum cost from nearby quarries, and reared into adequate accommodations in house,

hall and hostel, for the thousands of students who will flock to Nanking if the church gets ready to receive them? The Chinese know that millions are put into palatial plants in America, where men are taught to make machines, to dig iron from the dirt, to build bridges, to kill insects or to raise hogs. A similar investment in a great center for the intellectual, moral and spiritual regeneration of a nation would seem to be a reasonable demand at this hour. Dr. Williams believes that Christian America will respond to the demand.



Meteorological Room—Swasey Science Hall



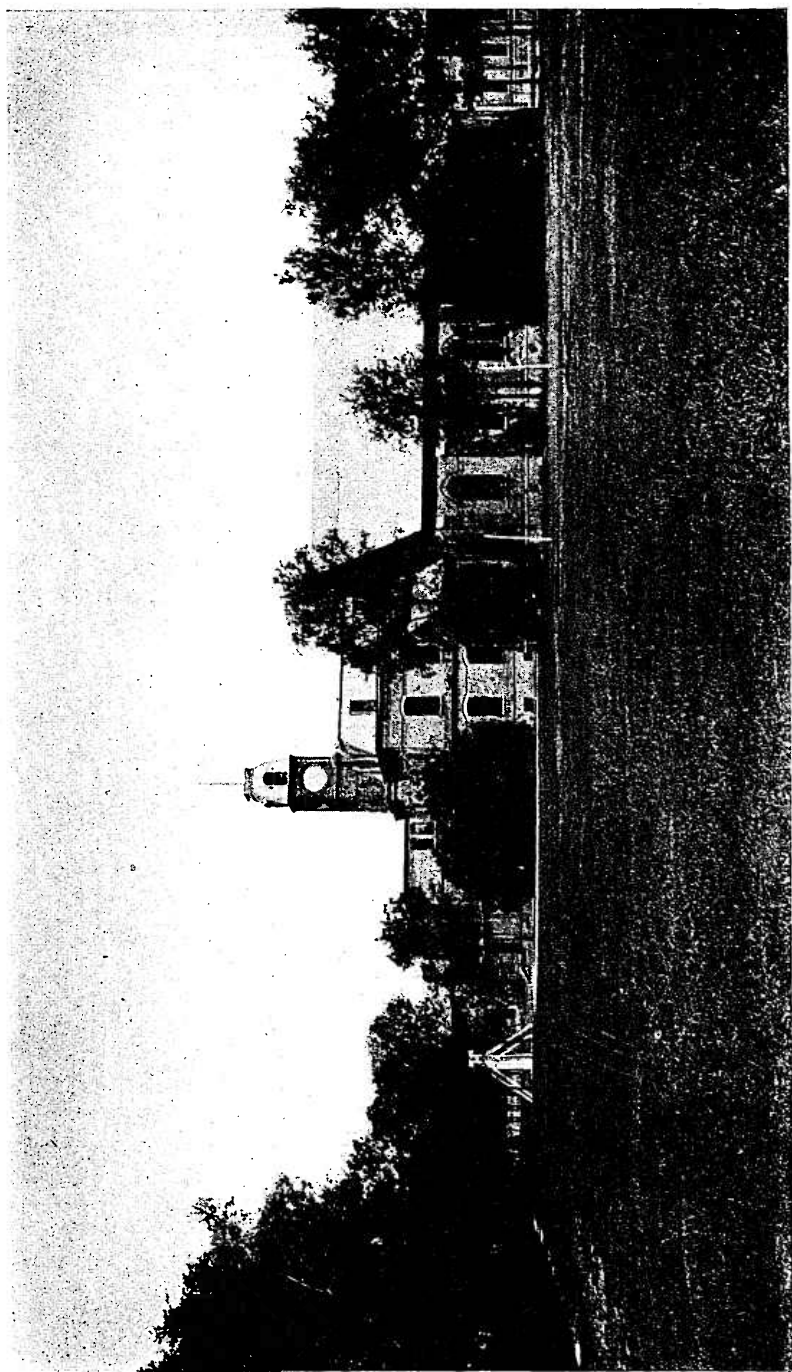
President A. J. Bowen, LL. D.

The president of the university is Dr. Arthur J. Bowen of the Methodist Episcopal Church, sometime professor of mathematics at the now assimilated Methodist University, and its acting president after the death of Dr. George A. Stuart in 1908. How came Dr. Bowen to the headship of the union university? Not because he desired the position or sought either the responsibility or the honor attendant upon it. Dr. Bowen is a quiet scholar, an unassuming gentleman, a devout Christian, a devoted servant of China, a humble-minded missionary who has toiled for twenty years in Nanking, paying his own salary from private funds. There are two reasons

why he was marked for the leadership of the union enterprise. The minor one shall be mentioned first. The Methodist Episcopal mission had by far the largest quota of property and equipment to bring into the union. They had a long-established, flourishing university of their own, rich in tradition and in results. The Methodists, though not the first evangelicals to reside and labor in the city, were the first Protestant missionaries to acquire land and erect buildings in Nanking.

The story is as dear to our Methodist brethren as is that of our own pioneer beginnings with the arrival of Dr. Macklin in 1886. The Methodist story begins five years earlier, in 1881, when, standing one spring day opposite the city on the deck of a down-river steamer, Mrs. Virgil C. Hart, enraptured at the sight of a blossom-covered slope rising from the verge of the Yangtse, exclaimed to her husband, then organizing superintendent of Methodist missions in China, "Here, Virgil, you should establish a hospital." Out of the flaming philanthropy, the incisive intuition, the courageous heart of this noble woman, came the suggestion and challenge which immediately precipitated the long struggle with the Nanking officials, who refused to sanction the selling of land to "foreign devils." Dr. Hart persevered until, after months of bitter opposition and almost endless negotiations, he secured a small plot between the arsenal and the powder mills, and later a larger property near the North Gate. In 1886, about six months before Dr. Macklin entered the city,* and just five years after Mrs. Hart had kindled his faith with a seemingly impossible project, Dr. Hart had built a hospital, which he dedicated, with Dr. Beebe in charge. The Methodist constituency in America was thrilled at the daring accomplishment of

*Dr. Macklin's hospital was established by the F. C. M. S. in 1891.



Former Methodist University—Campus and Buildings

setting up in the then proudest and most conservative of cities the first evangelical institution. The tale of the early work of the hospital smacks of the exploits of camp and battlefield. Its telling has lit missionary fires in thousands of Methodist hearts and homes in both the United States and in Dr. Hart's native Canada. Out of the relations established through the hospital, a whole range of



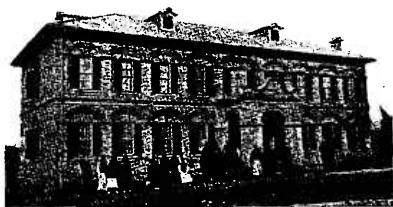
The Chapel

Methodist institutions rapidly followed — primary schools, girls' school, church, chapels, theological seminary, and the great university, the apex and crown of all—with a row of buildings — lecture halls and residences—an imposing collegiate avenue. It is only fair that other communions should have some data from which to appreciate the action of the

Methodist Church in merging into an equality union, with lesser constituents, one of its foremost and most appealing institutions, inwrought with the memory and services of its heroic saints and founders, and having special promise of independent perpetuity and growth. This action conspicuously indicates how strongly the union movement in Nanking has prevailed over the dearest denominational interest.

But historical priority of occupation, or superior prestige in property holdings and extent of constituency, was not the chief consideration which made the Methodist University's acting president the logical man for chief executive of the new University of Nanking. Dr. Bowen was unanimously chosen president of the consolidated institutions because of his generally recognized and indubitable fitness for the task. When the union was consummated in 1910 he was already endeared to every missionary in Nanking. He had the entire confidence of his own mission and of all others concerned. A man of winsome personality, quiet strength, laborious devotion, conciliatory spirit, clear convictions, balanced judgment, discriminating tact, knowledge of human nature, accurate scholarship, experience in educational affairs, grasp of China's problems, love for the Chinese people—all these, combined with rare and well-demonstrated administrative ability, made it inevitable that the coöperating missions should unite in insisting that he should assume the presidency. The subsequent history which has resulted, under his guidance, in placing Nanking among the great universities of Asia, and unique among the missionary centers of the world, has abundantly justified the choice.

The University Federation



Nanking Theological Seminary

of Theology, in the support of which seven missions are participating. It is rapidly assuming the status of a post-graduate school of religion, whose function will be the special training of a strong Chinese ministry for all communions.

The Language School is an up-to-date laboratory of practical linguistics in which expert instructors, both Chinese and foreign, teach the Chinese language by scientific methods to newly arrived missionaries of the communions at work in Eastern and Middle China. Its courses cover five years, including the first year of required residence, and subsequent studies with annual examinations to be pursued by the missionary students after assignment to their regular stations. The school has a faculty of forty teachers and had a student attendance last year of seventy-six young missionaries representing three



Language School Faculty



Lower Primary Model School

continents and ten denominations, preparing for work in eleven provinces. Its foreign superintendent is Dean Charles S.

Keen. Its head Chinese teacher is Mr. Gia. Last year Professor Gia became a Christian, and



Mr. Gia, Head Teacher
Nanking Language
School

was followed in the good confession by nine of his associate teachers (including his chief assistant, Mr. Wang), all of whom he organized into a weekly Bible class for the study of the Gospels. The power of the Language School as a uniting center of Christian forces is indicated from the mere fact of the close association in common tasks of hundreds of young men and women missionaries during the most impressionable period of their missionary experience—their first year in China. Bonds of brotherhood and understanding are knit which will never be broken. Scattered over the broad expanse of the Yangtse Valley, the student-missionaries remain friends forever, comrades in the Christian conquest of China.

Another expression of the union spirit not generally known among the Disciples is this: The graceful new Language School dormitory recently finished at a cost of \$30,000 is a gift of the



Meigs Hall

Presbyterian Churches of the United States in honor of a missionary of the Disciples! The name of the building is Meigs Hall. "The beauty of it is," writes Dr. J. E. Williams, "that it was done unanimously and with the deepest appreciation. It is a worthy memorial, I hope, of dear Brother Meigs and the splendid life of service he gave China."

The School of Agriculture and Forestry has released a new tide of life that is touching the remotest parts of China, causing even its deserts to revive. Professor Joseph Bailie, smitten with Christ's compassion for the thousands of homeless and hopeless refugees driven by flood and famine to Nanking, had a heaven-born inspiration. He hit upon a scheme of preventive relief and has given China and the world a new interpretation of the apocalyptic vision, "the leaves of the tree were for the healing of the nations." He set the slopes of Purple Mountain abloom with young trees, and located colonies of derelicts on plots of land allotted by the government. A superstitious old woman lit some incense at an ancestral grave and burned down 2,000 of his trees. Nothing

daunted, he replanted the mountain side and extended the operation to other territory, providing work for hundreds of poor people. The government looked on and approved. Bailie awoke one morning and found himself famous. His school had won national recognition. He had demonstrated the solution of China's most gigantic economic problem—the reafforestation of her denuded lands.

First the province of Anhwei, then Shantung, then the central government in Peking began to send students. Last year among the 210 enrolled in the department, fourteen out of the eighteen provinces were represented—even distant Yunnan. Many of these students have official connections, and are sent and maintained at Nanking by specially provided provincial scholarships. Government subsidies are granted for the extension of the work of colonization and arboriculture. Professor Bailie was called to Manchuria to inaugurate measures of flood relief and to stimulate land conservation. The Shanghai Cotton Guild is underwriting a three years' contribution of \$10,000 a year for experiments in cotton growing, to be carried on by the Department of Agriculture, while the National Silk Guild is giving \$3,000 a year for experiments in the culture of the mulberry tree and the silkworm. The university has, through the School of Agriculture and Forestry, come into vital and reforming contact with the whole country in its solving contribution (1) to the land problem, which extends to the farthest limits of the republic; (2) to the problem of refugee poverty, which perennially affects the most populous river basins; and (3) to the improvement of one of the country's chief industries, the production of silk.

If some theoretical critic be inclined to say that this is not "preaching the gospel" or not even applied Christianity, let him read the following sentence from President Bowen's report for 1917-1918: "All of next year's graduating class in agriculture are Christians."* A big section of the Nanking audience that listened to Sherwood Eddy's burning gospel appeals in 1918 were these government students of forestry from distant cities to which Mr. Eddy could not go. Some were from regions where no missionaries reside.

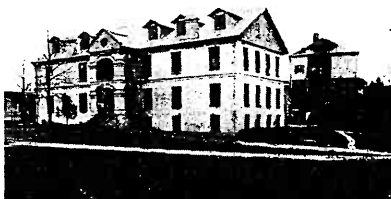
The Plant and Its Plea for a Million

To the buildings inherited from pre-existing and constituent institutions the university has rapidly added an array of new accommodations, which in structural beauty would adorn any American campus, and which in range and number already bear evidence of enterprising expansion.



Dormitory

The plant includes fourteen main school buildings devoted to classrooms, laboratories, offices and dormitories, four hospital buildings, seventeen residences for foreign faculty members, seven residences for Chinese instructors, besides numerous smaller but dependent buildings, such as gate houses, servants' quarters, storage rooms and kitchens. The total investment for land, buildings and equipment to date is \$739,692. A memorial hall, additional dormitories and a new chapel are urgently needed and soon to be erected. Through the contributing mission boards, and to some extent independently, the university has begun to attract the special gifts of American donors, business men and philanthropists, who recognize in it a far-reaching Christian agency and a powerful instrument for world-betterment. Among the benefactors are such men as the McCormicks of Chicago, Mr. John L. Severance of New York, Mr. Ambrose Swasey and Messrs. A. R. and David Teachout of Cleveland, and Bishop Bashford of Peking.



Middle School

Millions of dollars have been spent in China to scatter cigarettes over eighteen provinces, to rehabilitate the curse of opium, to fasten the Kaiser's fortress on the shore of Shantung, to boost in the coastal cities the outlawed breweries of America. It is time that Christian education in China should get harnessed to millions, too. Just here emerges such an opportunity as has never yet enlisted the action of an American Christian firm or financier. The man, woman or group who will put \$1,000,000 into the endowment of Nanking

University will do what has never been done in the more than 100 years of evangelical



Old-Style Classical Graduate



The Modern Product

effort in China. The performance of this undone exploit, original in act and consequence, would win from the Chinese the encomium, "he loveth our nation." It would help draw out to foreign service and sustain as teachers at the university 100 American college men, who, if the \$1,000,000 is not given, cannot go. This call for American gold from "the Golden East" is a call to Christian finance to rise from the rut in philanthropy, to do a daring, dazzling deed for Christ that will preach good-will through a hundred generations of Nanking graduates.

What is this unique university saying now to the young Disciple in America who wants to invest his life as a Christian educationalist? It says: "Come over and join the faculty of a seat of learning which will grow up with new China as Oxford has grown with old England; which in cultural standards and in the application of knowledge to present problems will climb into the list with Yale or Harvard; which, best of all, in Christian emphasis, evangelism and influence, bids fair to exercise in the East an impress and an outreach unrivalled, if equalled, by the most venerable Christian foundations of the West. To appreciate this call you must realize that China is in the dawn of an educational revival inspired and precipitated by the Christian missionary. Let your imagination look through the door of opportunity and privilege here swung open to you by the Foreign Society. A chance to teach in Nanking is comparable to one which might have challenged some young scholar in the days of Bede to teach in the school of York or Jarrow, where,



Aileen and Peter—Children of Prof. Li Ying

in the seventh and eighth centuries, after more than a hundred years of pioneer evangelism by Roman and Celtic missionaries, leaders were fashioned for the expanding Saxon Christendom of England; or which, half a century later, might have summoned from England a Saxon student during the great Carolingian awakement to bear to the continent the lamp of Christian learning to the semi-barbarian Franks,

"When Alcuin taught the sons of Charlemagne

In the free schools of Aix—";

or, still later, to lecture in one of the important continental universities, like Bologna, which arose in the wake of the Crusades, or like Strasburg,

which sprang from the mission school of Sturm under the impact of the Lutheran Reformation.* The difference is that at Nanking you would have more to communicate and a wider constituency to receive it than was the privilege of a professor at any of these former epochs of quickening and reform. This university as a vantage point for winning to Christ the future leaders of 400,000,000 people, of fitting them to be the builders of a Christian China, may be judged by the facts that 96 per cent. of its graduates have been Christian young men, and that the total attendance last year was 683. By the time you get there it will be 1,000.

Dr. C. T. Wang, one of China's commissioners at the Paris Peace Conference, and a member of the Board of Managers of the university, resident in China, addressed the university's American trustees in New York, just before he sailed for Europe, as follows:

"I have been associated with the University of Nanking for a number of years and have come to appreciate her more deeply as I come to understand her aims and work more intimately. There are several reasons why the university has been able to render very great help to the Republic of China.

In the first place, as a Christian institution it will contribute the foundation upon which the new China is to be built, namely, the Christian character, the Christian outlook and the Christian faith. But, aside from this all-important factor



Drum Tower

in the development of the new China, there are other aspects which we could very well dwell upon for a few minutes.

"Nanking University stands not only for liberal education such as a university ought to emphasize, but also for vocational or professional training. The work of the Agricultural Department has already brought to the university students from all over the country, even from government and private schools, notably the students sent to Nanking by the Ministry of Agriculture and Commerce and by the Nankai School, of which Mr. Chang Po-ling is the principal. The agricultural work shows to the Chinese people the importance of developing the latent resources of the country. China has been always a nation of farmers, and the introduction of scientific methods will bring greater efficiency to the farm work. The hearty response from the Chinese people should lead us to emphasize even more the professional and vocational training in our university work.

"Nanking, being the southern capital of many a dynasty, naturally retains its importance as a political center. The two revolutions fought about Nanking are only evidence of its strategical and political importance, and the fact that the enrollment of the university has increased rapidly during these troublous times is

*Monroe: History of Education, p. 417.

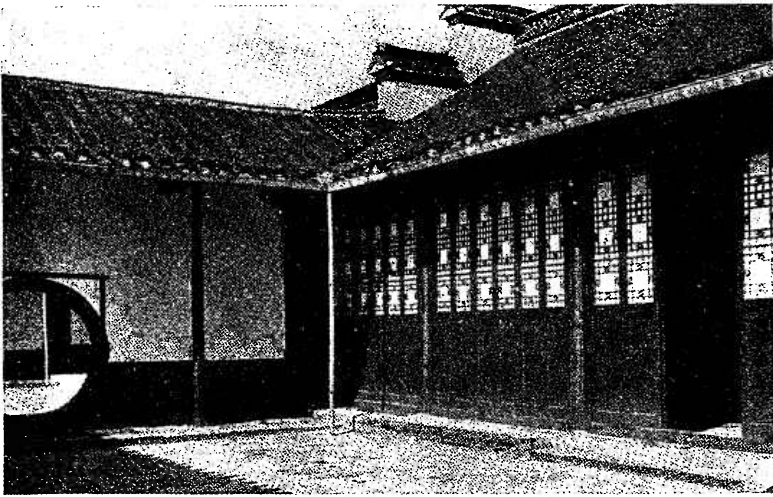


Nanking Buddhist Priests

sufficient evidence of the faith of the Chinese in Nanking University and in Nanking as a great educational center. In view now also of the fact that the provinces to the north of the Yangtse River are quickly awakening to the ideals of free and liberal government, it is not likely that any future conflict of a political nature will be waged near Nanking.

"In the minds of most foreign friends of China is the thought that the Chinese people speak very many dialects throughout the country. That there are very many dialects in China is true, but these dialects are in the majority of cases to be found in three provinces and a half, namely, in Kwangtung, Fukien, Chekiang and the southern half of Kiangsu. Outside of these three provinces and a half all the rest of China, excluding the dependencies like Mongolia and Tibet, speak Mandarin. There are minor differences in accent and irregularities, very much as English is differently spoken in Scotland and the mid-shires of England or in London, but still the so-called Mandarin is understood in all the rest of China. Nanking is on the border line between the North and the South, and its language is better understood than the Peking or Northern Mandarin. In my judgment the future national language of China will approximate more and more to the Nanking Mandarin. Since, now, our university is situated there, the students coming to us, even from places where Mandarin is not spoken, will soon learn this national language. The Government, for the above two reasons among others, has established a National Normal College in Nanking, with Dr. P. W. Kuo as the president.

"The work of a Christian educational institution in China is making a real contribution to China in a political sense because the mission school, with Christianity as its foundation, inevitably teaches its students the great principles of freedom, equality and Christian brotherhood. For the last seven years China has shown her desire to maintain a republican form of government and has fought three bloody wars to maintain it. Among the ranks of the Republicans we naturally find a large share of Christians; in fact, their influence far outweighs their number. Nanking University being one of such Christian institutions, is directly making a great contribution to enable China to maintain its democracy. That China needs all the help that she can get from sister republics, especially from this great republic of the United States of America, requires no repetition. You, gentlemen, who have been supporting the university, are rendering to China one of the greatest services that foreign friends could ever render to a friendly people, and I wish to express the sincere and hearty appreciation of the Chinese people for your generous support."



Entrance from Students' Courtyard

Ginling College for Women

金陵

Ginling*

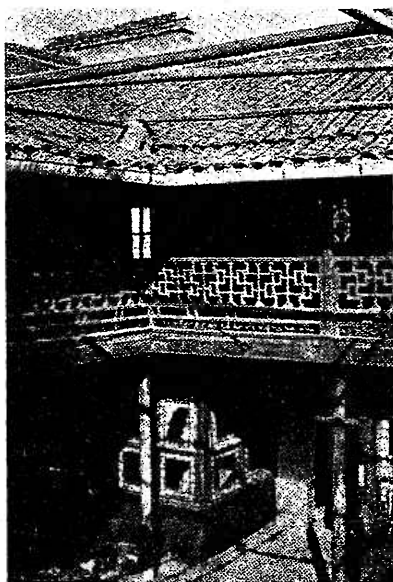
THE first school for the higher education of China's women was established in Peking in 1905, and is called the North China Union College for Women. The second, and as yet the only other in the country, was established in Nanking in 1915. It is called Ginling College. It, too, is a union institution supported by the Woman's Boards of the American Baptist, Methodist Episcopal (North and South), Presbyterian (North) and our own Christian Woman's Board of Missions. It is closely associated with the University of Nanking, being administered by the same Board of Trustees, and having a full four years' course and the same academic standards and Christian objective for women as the university has for men. Its president is Mrs. Lawrence Thurston, of the Presbyterian Mission. Last year the college registered thirty-six students, representing eight provinces, twenty-one cities, sixteen preparatory schools and ten Christian communions. The attendance in 1919 is fifty-four. The students are the flower of the mission high schools, averaging at entrance twenty years of age. The majority are definitely preparing to be Christian teachers, evangelists and physicians. Others have not determined their vocation, but by the acquisition of the Ginling training will inevitably occupy positions of powerful influence in their communities, as wives, mothers, disseminators of Christian ideals, initiators of serviceable activities.

Mary Lyon founded Mount Holyoke on the declaration of two aims—(1) to educate women, and (2) to educate the public. The

*Ginling means "Golden Ridge," and is the ancient classical name for Nanking.

practical functions of Ginling include both of these and a third. The college is not only providing higher education for the daughters of the increasing Christian community, and awakening public sentiment to the importance of its work; it is also developing an expert woman leadership without which neither the church nor the republic can realize its aims for the neglected half of the Chinese nation.

The college thus far has been housed in a picturesque *gung-gwan* or official residence, a house with 100 rooms ranged in rambling sections on the marge of a reflecting pond. It has a fascinating garden full of flowering trees and shrubs, of clambering



Faculty Courtyard

roses and wistaria. The garden encloses also a willow-bordered pool and a large pavilion used as an open-air gymnasium. This old mansion, which had been used as a stable during the second revolution, has been so cleansed of its dirt and so generally transformed by whitewash, paint, carpenters' tools, students' decorations, sunlight and fresh air, that it is said to be "the most interesting place in Nanking." It is situated on the road from the old Examination Halls to the Tomb of the Ming Emperor. Nevertheless the *gung-gwan* with all its beauty is not to be the abiding place of the college. Twenty-five acres of ground have been secured near the university for campus and new buildings to be ready for

occupation by 1920. There is a professorate of well-prepared American women, including graduates of Smith, Vassar, Oberlin, Chicago and Michigan, and four highly trained Chinese women.

The main ideals governing the development of the college are: (1) To assemble an expert faculty strong and large enough to insure that each professor shall be a specialist in her department, with time for research and for constructive contribution toward the creation of wise standards and necessary facilities for the promotion in general of woman's higher education in China; (2) to provide for China's young women in their own land, as far as is possible in a single institution, advantages equal to those of the best woman's colleges in America, and better adapted to the average needs of China's coming womanhood: (comparatively few Chinese women of



First Graduating Class

exceptional ambition, ability or enabling circumstances will continue to come to America for their higher training; the needs of the masses must be met in China or not at all); (3) to train for the rising high schools of China, of both government and missionary foundation, competent Christian teachers, hundreds of whom could be placed even now if available; (4) to prepare leaders of thought, activity and

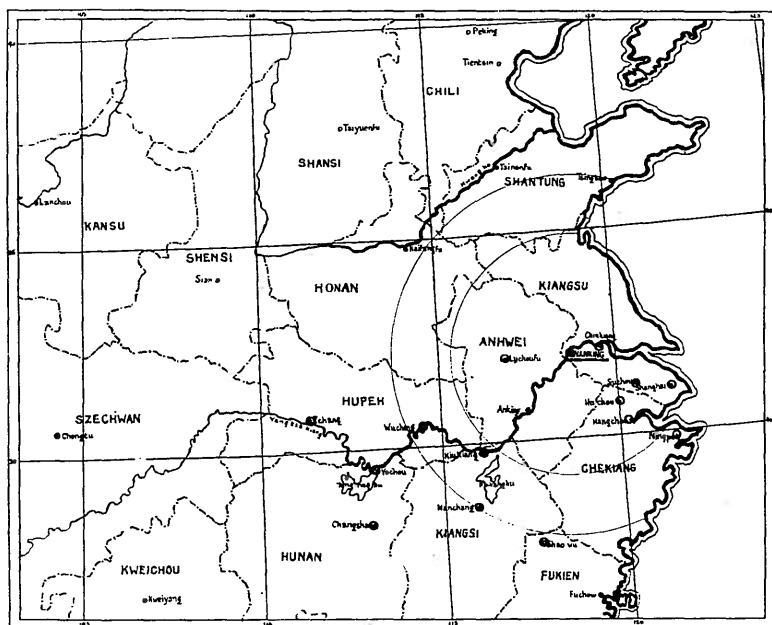
example for all the movements directed toward the enlightenment and uplift of motherhood and womanhood, the welfare of childhood, and the foundation of the Christian home and family life of the new Chinese democracy.

This college, which is potentially China's Mount Holyoke or Vassar, has now a definite appeal which touches the immediate responsibility of the Disciples. Here it is: Christian girl graduates of Disciple mission schools are now among Ginling's students and will continue to enter in increasing numbers. The Christian Woman's Board of Missions, which coöperated with other missions in founding the institution, has for the past three years contributed its full financial quota for maintenance and enlargement, but the board has no representative on the faculty. Among the thousands of teachers and college women of our home churches not one has sought this post of privilege, notwithstanding the



A New Start for Young China

frequent publication of the need. The call is here urgently repeated: *A college or university graduate of strong Christian personality and superior training, with undoubted ability as an educator, is wanted for the faculty of Ginling College.* The applicant will require advanced preparation with specialization in natural sciences, English or French languages and literatures, mathematics, sociology, religious education, home economics or Biblical subjects, as may be determined after consultation with the board. For a similar position in America there would doubtless be 100 eager applications. But there is nothing like this left in America, where the pioneer days are done—no teaching position with such epochal, far-ranging possibilities. Ginling College is the only institution for woman's higher collegiate education accessible to all the middle provinces of China with a population of 150,000,000. Except the sister institution at Peking, there is no distinctively Christian woman's college north of it to the Arctic shore, nor south of it to Singapore, nor west of it 4,000 miles to Constantinople. The present chance for China's 200,000,000 women is as would be that of America's women, if, with a population nearly four times our present 110,000,000, there were two woman's colleges—one in New York State and the other in South Carolina.



Map indicating by heavy black discs the location of High Schools for Girls in the Yangtze Valley, now actually preparing students for Ginling College. The first circle has a radius of 200 miles, the outer circle of 300 miles.

Smith College began in 1875 with fourteen students. It now has over 1,500, although it is only one of ten large colleges for women in a territory no larger than that in which Ginling stands alone. Ginling began with eleven students. Can you imagine its attendance when, like Smith, it has completed half a century of history—in the land which has more potential college girls than any other on the globe?

The ultimate success of the Christian movement in China depends on the Christian leadership of women. As the woman is, the home will be; as the home, so will be the nation—heathen or Christian.

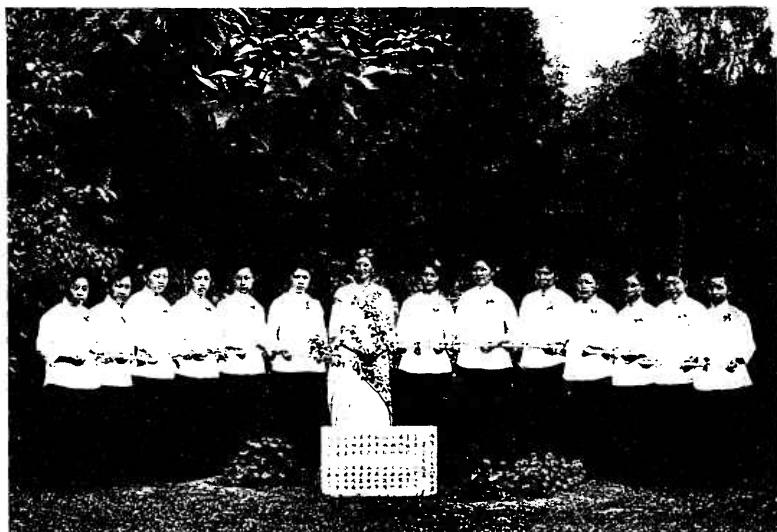
—MRS. LAWRENCE THURSTON, President of Ginling College.

Nanking Christian Girls' School



Typical Mission
School Girl

AMONG the girls' preparatory schools which made Ginling College both possible and necessary a high place belongs to the Nanking Christian Girls' School, under the presidency of Miss Emma Lyon, who founded it in 1896 with five pupils, and now with a crowded attendance of 111 is pleading for more room and more teachers. The school combines the features of a primary school, a high school, a junior conservatory of music and a normal school. There is nothing finer of its kind in Central China. It attracts pupils from influential and wealthy circles, including recently a granddaughter of the chief justice of Nanking, and four daughters of a former teacher of China's president. It has also facilities for self-support and enrolls large numbers of girls from the middle-class and poorer families. One of the potent recruiting agencies for this school is Miss Mary Kelly's well-known mission in Nanking among women and girls at the South Gate, a work described by Alice Hegan Rice as "the greatest sight" she saw during her travels in China. Miss Kelly herself has a girls' preparatory school and sends many of her more advanced and promising pupils to Miss Lyon for further training. On commencement occasions the church auditorium is thronged by Nanking's aristocracy—both ladies and gentlemen—silk-robed officials, eminent educators and elegant *tai-tais*, listening to essays and orations from the graduating "daughters of China" on such themes as "The Place of Woman and of Christianity in the Republic." Crowds outside unable to gain entrance peer through the open doors and windows, or pause in the street, to catch the strange new notes struck from the hearts and brains of Chinese girlhood. Last year's graduating class, which greets you in the accompanying illustration, was the strongest in the history of the school.

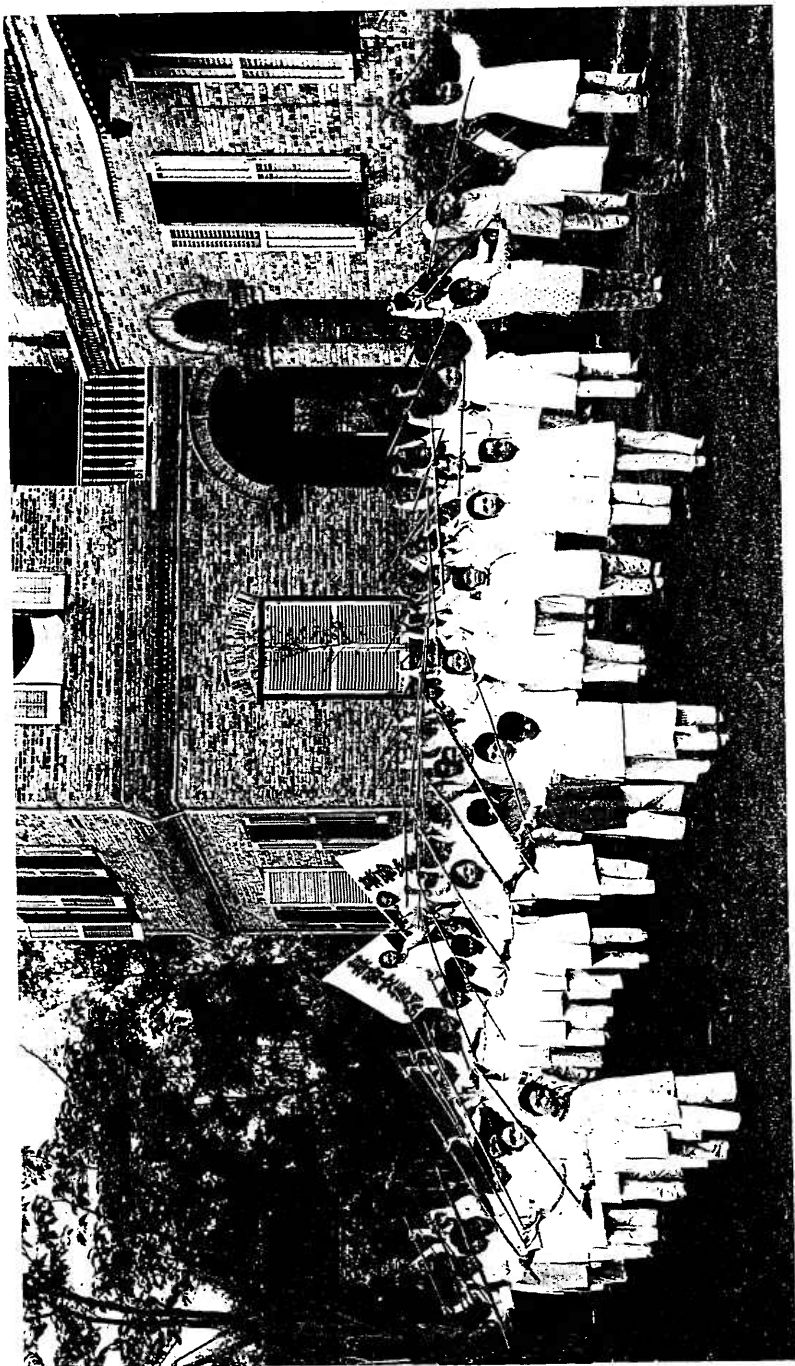


Graduating Class of 1918--Miss Lyon in Center

Miss Lyon's fame has leaped to many provinces and to foreign lands. Chinese girls have come to her from Hawaii, Japan and the Philippines. This year's attendance includes seven from Java, one from Korea and one from San Francisco. In the twenty-two years of its existence the school has educated and sent out 600 girls. A Nanking correspondent says: "They are known for their strong, womanly, Christian character as well as for their mental equipment." Many of them have become teachers, Bible women and evangelists. Others have founded Christian homes as wives of Christian pastors and educators. Some have gone abroad to college and are preparing for Christian professional careers.

The finest thing about the Christian Girls' School is that it makes girls Christian. It functions straight to its goal. Personal work on the part of girls already Christian, to win others, is encouraged. Faith becomes a contagion and there are frequent revivals. When in 1900 the Boxer fury broke upon China and threatened to annihilate Nanking's Christian community every girl in the school above fifteen years of age declared herself a follower of Christ.

The Foreign Society seeks for this well-established institution, now on the eve of enlargement, an American young woman teacher, a college or university graduate, who has had experience on the staff of a first-class American high school. It is most desirable that she should be specially qualified as an instructor in English. Ability to teach music can also be turned to valuable account. It is proposed to add a new dormitory and a music hall to the present attractive buildings. The school is located near the Drum Tower, the Christian Church and Nanking University.



Juniors of Christian Girls' School in Campus Calisthenics—Storing Strength for Tomorrow's Tasks



Christian Wedding—The Bride a Graduate of the Girls' School, the Groom of Nanking University

MISS LYON'S CREED

"I believe there are no stronger Christians anywhere than some of the young women who have graduated in our school"

"I believe there never has been a better opportunity to do work among the girls and women of China than at the present time.

"I do not believe there is anything that gives one more real joy than leading to Christ those who have never heard the gospel."

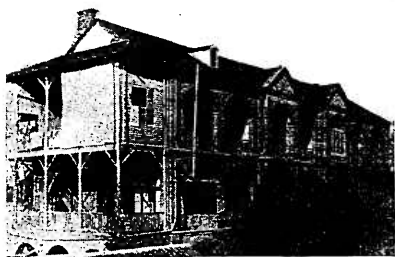
—WORLD CALL, January, 1919, page 26.

Nanking a Center of Christian Union

SUFFICIENT has been said to support Nanking's reputation as a center of Christian institutions and of coöperative Christian statesmanship. "In all our travel in the Far East," say the members of the Disciples' Commission, speaking of the university, "we saw no piece of work which impressed us as being so fine an example of

applied Christian coöperation." Similarly the *China Year Book** says: "Perhaps there is no missionary educational institution in any field in which the plans of coöperation and union of the work of different missions have been carried further, or made more efficient." In the report of his visit to this city in 1915, as chairman of the Presbyterian deputation sent out to study the fields of the Orient, Dr. Robert E. Speer writes: "One wonders whether there can be anywhere else in the world a city where the mission agencies have drawn together in as many efficient and helpful missionary undertakings as in Nanking."

The University Hospital



University Hospital

FROM the viewpoint of direct philanthropy perhaps the most appealing of these "undertakings" is the University Hospital, conducted not as a clinical appendix to a medical school, but as a house of healing for the city. It is the Good-Samaritan channel through which the university practically proclaims the gospel of personal health and municipal

sanitation. It demonstrates the Christian reverence for the body, fraternal sympathy for human suffering and consecrated skill applied to its relief. It shows that the university has a loving heart and a helping hand as well as a Christian mind devoted to the scholarly pursuit and presentation of truth; that Christian education is as much interested in the underfed babe or the stricken beggar as it is in the student or the scholar.

There are resources and traditions behind this hospital which emphasize its significance even more than its present relation to the university. (1) It has strong assurance of support and development. Coöperating in its maintenance are the mission boards of the following communions: The Northern Presbyterians, Southern Presbyterians, Northern Baptists, Disciples of Christ (each with a staff physician and proportionate share of current expenses), and the Southern Methodists supporting a nurse. In addition to these, the China Medical Board has pledged an annual contribution of \$9,250 for five years to support an additional doctor and three nurses. (2) It has an imperishable record of pioneer service. Suffice it for the Disciples to say that this University Hospital is none other than our Dr. Macklin's hospital caught up and perpetuated in the comprehensive medical program which now plans to lift from a quarter of the world's inhabitants the disease and dirt of ages.

*Edition of 1918, p. 167.

The spirit and tradition of Dr. Macklin linger in every brick and bed of the building which for more than a quarter of a century under his direction was the center of physical and spiritual reconstruction for vast multitudes. Almost half a million patients from Nanking and contiguous region have passed in and out of the old gate—an afflicted procession of weary, worn and wasted humanity—blind, lame, fever-smitten, pain-racked—beggars and bureaucrats, widows and wanderers, orphans and outcasts, soldiers and students, coolies and carters, viceroys and governors, bankers and bandits, teachers, merchants, *literati*—all classes, both sexes, all ages. What doctor in Christian lands has given the help of medical science and something of the hope of Christ to so many lives in such dire need?



Blind

And now the "old gate" is replaced by another—a new one of beautiful design with ampler inlet. The hospital has been improved, enlarged and supplemented by a nurses' residence, a tuberculosis cottage largely the gift of Kiangsu's Governor, His Excellency Li Shun, an operating pavilion provided by Messrs. A. R. and David Teachout of Cleveland, and a new dispensary made possible through the China Medical Board at a cost of \$35,000. Mr. Roger Greene, secretary of the China Medical Board, has just written concerning the public opening of the dispensary: "Representatives were present from the Military and Civil Governors, House of Representatives, Red Cross, Chamber of Commerce, and many educational institutions. Mr. S. T. Wen presided at the meeting, and there were six other Chinese who took part. Dr. Price made the opening prayer, and Mr. Tao, of the Government Normal, made the closing speech. Mr. Tao was specially happy in his remarks. There were about 150 representative people present from all parts of the city, and we think the opening was really a success. A Chinese remarked at the close of



Fallen and Forsaken—A Case for Dr. Macklin

the exercises that there were three classes of hospitals in the city—first, the American, philanthropic, progressive; second, the old-style Chinese, rotten, useless; and third, the Japanese, which were merely political organizations. We are finding the new building admirably adapted to its purpose, and feel that we shall be able to render a much better service by reason of the increased facilities it affords.”

A staff of six foreign doctors, two foreign and five Chinese nurses last year took care of 1,369 in-patients and gave 12,989 treatments to patients outside. Among Nanking's 350,000 people and the teeming towns and countryside within reach of it, the



Medical Assistants in Training

hospital with its increasing facilities opens to each member of the staff an opportunity close in magnitude to Dr. Macklin's accomplishment in pioneer days. The Foreign Society, which represents the Disciples in this enterprise, is responsible for securing a well-qualified young physician to be added to the staff. The chance here is made known to the medical man who has eyes to see these lines, a heart to respond to the call, and preparation in personality and in professional equip-

ment to render the service required. He should be a married man and should possess the spirit of that medical missionary of whom a Chinese patient recently said, "He took my sickness into his own heart."

In China the death rate is 40 per 1,000, as compared with 14 per 1,000 in the United States. Infant mortality in China is estimated at 65 per cent. of births. China has 250 mission hospitals (1 to 1,600,000), 400 foreign doctors (1 to 1,000,000) and 150 foreign nurses (1 to 2,666,000). To be provided as is the United States, China should have 700,000 doctors.

NANTUNGCHOW

<i>Evangelists:</i>	Man and Wife	- - - - -	2
<i>Educationalists:</i>	Two Men and Wives,		
	Three Single Women	- - - - -	7
<i>Physicians:</i>	Man and Wife	- - - - -	2
<i>Nurse:</i>	Trained Nurse	- - - - -	1
			12



Some City Housetops

NANTUNGCHOW means "South Tungchow"—so called to distinguish it from the northern city of Tungchow near Peking. Another distinction lifts it into relief among all the cities of the republic. It is foremost and far-famed as an arena of reform and progress effected under exclusively Chinese initiative. Its buildings are uniformly low and monotonously

grey. Its single skyscraper is neither a cathedral spire nor a business block, but an American windmill. Yet to the discerning the city of 70,000 looms high above its mud bases at the gateway of Middle China as a beacon of the new order. For here the Western wind-wheel and water-tank flaunt defiance at the *feng-shui* demons of air and stream, which used to empower the priests and oppress the people. Though the crudities of animism die hard, and persist among the ignorant, yet in this city of graves the widest is that of the



Nantungchow—Southeast View from Christian Hospital

once prevalent superstitions. The dominion of devils has dwindled. The Taoist cosmogony has collapsed. Officials have pulled down the popular pantheon and cleared the way for Christian action.

Nangtungchow, situated on the north shore of the Yangtse's mouth, seventy miles northwest of Shanghai, was one of the first cities, after the liberating edicts of 1905 and 1906, to cleanse its temples and turn them into schools. It made the Yangtse country ring with the report of its revolutionary readjustments. Buddhist idols of brass and bronze were torn from their pedestals and sent for old metal to the smelters of Shanghai. Some of the larger images were preserved as relics, and later relegated to a municipal



Home of Chang Chien, Jr.

museum. Out went the priest with his beads; in came the teacher with his books. Opium dens were closed, opium pipes burned in piles in the public streets, and the surrounding poppy-fields converted to gardens of grain.

Works of a Non-Christian Minister

THE patron and prime mover of the transformation which, during the past decade, has been turning this big river-town into a model of Western modernity, is His Excellency Chang Chien, esteemed by many as "the most generous and public-spirited man in all China." A Hanlin official under the fallen Manchu regime, he was so far a republican reformer as to become head of Yuan Shi-Kai's first cabinet as well as Minister of Commerce and Agriculture. Multimillionaire and landowner, manufacturer and national leader, a man of far-seeing vision and enterprising executive ability, Chang Chien has retired from official politics and devoted himself to the task of realizing in his own city and district the new China of his dreams. His municipal creations and his public benefactions have made Nantungchow the cynosure of a dozen provinces, and set for the wealthy men of the incipient democracy a new standard of patriotic and public altruism.

What are Chang Chien's reform accomplishments to date? Here are some of the things that live and move before the visitor: (1) Modern primary schools for both boys and girls—a system of over 300 units embracing city and rural district, so distributed and conducted that the like of them in either correlation or efficiency probably does not exist in all Asia, except the British government primaries of India; (2) two city grammar schools, one for boys and the other for girls; (3) a boys' high school; (4) two large normal schools, one for men and the other for women; (5) industrial institutions—an agricultural college, a commercial college, a textile school, an embroidery school for girls, a trades school for boys; (6) a medical school with hospital attached; (7) of relief and refuge institutions the following—a home for the helpless aged, an asylum for the blind, deaf and maimed, an orphanage for the poor accommodating 1,500, founded by the bequest of His Excellency's late wife; (8) an archæological museum filled with prehistoric animals, dismantled idols and commercial products; (9) a library and a model garden; (10) a hotel for the comfort of foreign travelers. Also, during the famine which accompanied and followed



Museum and Residences

the revolution of 1911-1912 Chang Chien assigned large areas of land for the settlement of refugees, and for reforestation under the direction of Nanking University.

A Challenge to the Disciples

BUT that which, even more than these tangible establishments of educational and social innovation, reveals the liberal and enlightened mind of this Confucian philanthropist, eager to welcome and to correlate all the forces which have proved their power to uplift his people, is his attitude and approach toward Christianity. Does the Book of Acts record any non-Christian patronage and opportunity extended to the early Apostles that can compare in cordiality and magnitude with the way in which Chang Chien has thrown open the gates of Nantungchow to the missionaries of the modern Disciples? One would search far in the annals of modern missions for anything to eclipse it is divine suggestion and picturesque possibilities. The story has frequently been told, but it is doubtful whether the Disciples in America have caught its significance. It has been reiterated in speeches, but few have been aroused to action. Only two thus far have offered themselves to answer this matchless Macedonian call. To this call the Disciples assuredly will not have adequately responded until at least twice the number of new missionaries asked for in the present appeal shall enlist and prepare for so needy and so ripe a field.



Mother's "Precious"

ent appeal shall enlist and prepare for so needy and so ripe a field. The challenge which confronts the Disciples and which is now communicated to our colleges is briefly this: Chang Chien has urgently invited our China mission to occupy the city and contiguous district, *i. e.* inaugurate all phases of missionary activity with as large forces as the situation requires, integrating our Christian institutions with the forward program already in operation by the Chinese, and with full liberty to press the truths and the claims of the gospel upon the people. To make his invitation valid he has offered us the best piece of land in the city for the erection of distinctively Christian schools. At the dedication on November 3, 1918, of our first chapel, built by Frank Garrett, Chang Chien ascended the pulpit at the close of the service, and, in the presence of prominent co-citizens, "expressed his joy at the progress of the church and his hope that a larger number of the literary and influential classes would enter the church and aid it in its work."*

*Frank Garrett in World Call, March, 1919.

百十八年
南基通會學校畢業生攝影
民國七年元月



Frank Garrett with Government School Teachers and Students

The Disciples' Response

WHAT have the Disciples done in actual occupation and plans for the development of this field? (1) Since 1905 we have maintained there a small and frequently changing staff. (2) We have carried on evangelistic work, including special revival services and woman's meetings, at several points in the city and in outlying towns. (3) In a commodious chapel costing \$2,000 we have gathered



Hospital at Nantungchow

a church of forty members and have conducted day and night schools, enrolling over 200 boys and girls. (4) We have built a fine hospital (in 1912) costing \$15,800, which last year, under Dr. Hagman, received about 5,000 patients and dispensed nearly 12,000 treatments. (5) Our missionaries have kept in cordial touch with officials and encouraged them in their proposals for

coöperation. (6) In 1916 the Christian Woman's Board of Missions and the Foreign Society voted to make Nantungchow a joint station, assuming equal responsibility for workers and equipment. (7) Mr. and Mrs. Bowman, of New York, stimulated the societies by a pledge of \$25,000 to encourage an adequate missionary force and facilities. (8) More recently the China mission released from the faculty of the Nanking Theological Seminary, at serious loss to that institution, one of our most capable and experienced missionaries, Mr. Frank Garrett, who, with Mrs. Garrett, is now at this strategic station to capitalize our opportunity in the government schools, strengthen the church, and lead in plans for our projected enlargement. (9) From the College of Missions a small group of well-equipped young missionaries have gone out to join the staff as soon



Section of Nantungchow Near Missionary Residences

as they complete their course at the Nanking Language School—Miss Della Legg, Miss Lillian Abbott, Miss Nina DuPee, trained nurse, Mr. Ben Holroyd, specially trained at Columbia University for school work, and Mrs. Holroyd of the University of Illinois.*

A Far-Stretching Field

Now for one of the biggest challenges and chances ever put up to the Christian college men and women of America. The Foreign Society and the Christian Woman's Board of Missions here unite in an urgent call for a complete, round, apostolic dozen new missionaries to enlist for Nantungchow, to share with the group already on the ground an opportunity, unsurpassed anywhere in the wide world, of turning a vast non-Christian region into a segment of the kingdom of God. To visualize the immensity and the density of the field, ascend the sacred Lang Shang—a hill five miles from the city—climb to the top of the towering pagoda and share with Secretary Stephen J. Corey the view and the reflections which came to him when, in 1915, he stood on that pagan pinnacle and looked out over the landscape. There you see not only Nantungchow city with



View of Country Around Nantungchow

its 70,000, but a far-stretching contingent territory of 6,000 square miles with a population of 5,000,000, among whom the Disciples are the only bearers of the gospel—with no other missionary society planning to enter the district and not a mission station, except Nantungchow, east or west between the Grand Canal and the sea, or north or south between the Yangtse and Taichow Ku. You see the fair level country dotted with innumerable villages, relieved here and there by an inland walled city, the intervening spaces agleam with tidy variegated farmlets thriving in the rich delta soil—among the most productive in all China—the whole region intersected with winding canals astir with the movement of raft and sail. "As we stood," writes Mr. Corey, "with the three lone missionaries

*Miss Legg and Miss Abbott may be assigned to another station.

gazing out over this great plain with its teeming population, and realized that they were the only representatives of Christ among 5,000,000 people, our hearts grew very heavy. Never before have I so appreciated the burden which must have been on the heart of Christ as he stood with his disciples before his ascension and told them to go out into all the world. . . . How long will an open door like this remain unentered by the Church of the living God?"*

Twelve Apostles

THESE are the reinforcements immediately needed to answer the call of Nantungchow:

(1) A man and wife for evangelistic work whether in Nantungchow itself or in an outstation like Rukao, a walled city of 45,000 about thirty miles north. In Nantungchow we have been asked by the management of the great factories in the suburb, Tang Gia Tseh, for an evangelist to work among the 30,000 operatives there. A building has been offered for a chapel. It is a rare but yet unaccepted chance for a man with knowledge of industrial problems, and a wife who could help among the women.

(2) Two educational families, the men to teach in the government schools or in new mission schools to be founded. One of the men should be a practical chemist. The wives would assist in woman's work or in the girls' schools.

(3) Three single young women, college graduates, with normal training, teaching experience, and such further missionary preparation as will equip them for educational leadership in the rising system of primary and higher schools. It is expected that the relation between the missionary and the municipal schools will be very close, if not entirely reciprocal. Our educational representatives must be equal in prestige with the Chinese teachers who have been trained in the best of foreign colleges and universities. The opportunity to wield Christian influence will be limited only by the teacher's strength and spiritual life.

(4) A trained nurse for the hospital. Dr. Hagman has had thus far the assistance of Chinese nurses, both men and women, and of Dr. Yang, a medical pupil of the late Dr. Butchart. Mrs. Hagman has been his surgical anesthetist. American professional nurses are now imperatively needed to cope with the increasing numbers of in-patients, to help in the training of Chinese assistants, and to strengthen the Christian personnel of the hospital. A graduate of one of the best American hospitals is wanted at the earliest possible date to join Miss Nina DuPee, who is already in China and assigned to the staff.



Miss Nina DuPee

*Stephen J. Corey: Among Asia's Needy Millions, pp. 122-123.

(5) Finally, a second doctor must be secured for the hospital to be associate physician with Dr. Hagman, and to relieve him while on furlough. The sick are coming in growing numbers from all parts of the city and from increasing distances outside, one man last year having walked ninety-five miles for treatment. Dr. Hagman has been obliged to make medical itinerations far into the country. Overburdened by the exactions of his combined task of administration, medical practice and preaching, the doctor was cheered a few months ago at the announcement that Dr. Lloyd R. Boutwell and Mrs. Boutwell, a Y. W. C. A. worker, were coming to his aid. Dr. Boutwell, having consecrated himself for China, also answered the call of his country, served in France as a surgeon of the 89th infantry, was wounded three days before the signing of the armistice and died three days afterwards. He rests in a soldier's grave where his comrades fell thickest in the fight for all the world holds dear. The battle on the Western Front is won. Who will fight disease in Boutwell's place in Nantungchow?



Lieutenant Lloyd R. Boutwell, M. D.—Appointed to Nantungchow—Fell in France for Faith and Freedom

“And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sickness and to cast out devils.” Mark 3, 14-15.

Twelve new missionaries are needed for Nantungchow. Ought you to be “one of the twelve”?

THE PRESENT FORCE OF DISCIPLES' FOREIGN MISSIONARIES IN CHINA

Representing the Foreign Christian Missionary Society and
the Christian Woman's Board of Missions

Chuchow (F. C. M. S.)—Dr. and Mrs. E. I. Osgood, *Mr. and
Mrs. A. R. Bowman, Miss Margaret Darst.

Luchowfu (F. C. M. S.)—*Dr. and Mrs. Paul Wakefield, Dr. and
Mrs. Paul Stevenson, Mr. and Mrs. J. E. Brown, Mr. and Mrs.
G. B. Baird, Miss Margaret Dieter, Miss Laura Lynn Major.

C. W. B. M.

Miss Wenona Wilkinson Miss Lillian B. Collins

Wuhu (F. C. M. S.)—*Mr. and Mrs. Alexander Paul, Mr. and Mrs.
W. W. Haskell, Miss Cammie Gray.

Nanking (F. C. M. S.)—†Dr. and Mrs. W. E. Macklin, †Mr. and
Mrs. C. S. Settlemyer, Mr. and Mrs. W. R. Hunt, †Mr. and
Mrs. G. W. Sarvis, Dr. and Mrs. C. H. Hamilton, Mr. and Mrs.
Edwin Marx, Miss Mary Kelly, Miss Emma Lyon, Miss Effie B.
McCallum, Mrs. James Butchart, Mr. E. P. Gish.

C. W. B. M.

Miss Della Legg

Miss Lillian Abbott

Nantungchow (F. C. M. S. and C. W. B. M.)—Mr. and Mrs. Frank
Garrett, Dr. and Mrs. G. L. Hagman, Mr. and Mrs. Ben Holroyd,
†Miss Minnie Vautrin, Miss Nina DuPee.

New Missionaries

Appointees at the College of Missions who will sail in 1919

Miss Lois Ely (C. W. B. M.)

Mr. and Mrs. Wallace R. Bacon (F. C. M. S. and C. W. B. M.)

Mr. and Mrs. Albin C. Bro (F. C. M. S.)

*Returning to America, 1919. †On furlough, 1918-1919.

THE DISCIPLES' ROLL OF HONOR

Fallen on the Field of Labor for Christ and for China

"Greater love hath no man than this, that a man lay down his life for his friends."

Name	Died	Years of Service
Thomas J. Arnold.....	1906	17
Dr. James Butchart.....	1916	25
Mrs. Ethel B. Garrett.....	1913	17
Edwin P. Hearnden.....	1896	10
Mrs. Edwin P. Hearnden.....	1896	4
Frank Eugene Meigs.....	1915	28
Charles E. Molland.....	1902	13
Albert F. H. Saw.....	1898	12
James Ware.....	1913	23
Mrs. Carrie Loos Williams.....	1892	5

SPECIAL MISSIONARY PREPARATION

The College of Missions at Indianapolis offers the following courses designed specially to prepare candidates for missionary work in China:

1. *Introductory Survey*

Intensive study of the geography and natural resources of the country is followed by a survey of the development of Chinese civilization. The course aims to secure appreciation of Chinese character, social organization, customs and institutions, of the place of China in world history, and of the immense issues involved in its Christianization. Special attention is given (1) to the relations between China and western nations, especially the United States; (2) the current changes of the Republican Era; (3) the results of Christian missionary enterprise, and (4) problems of the future—political, industrial, educational and religious.

2. *Religions of China*

History and analysis of Confucianism, Buddhism and Taoism. The relations of these religions to each other and to Chinese Animism are particularly considered. Attention is given also to Islam in China and to Tibeto-Mongolian Lamaism. The course aims to determine the status and tendencies of the present day religious life of the Republic and to deal with the problems and methods of the Christian approach.

3. *History of Chinese Literature*

The course presents the main facts concerning the national literature, classical and modern. Lectures are accompanied by abundant readings in translation from the canonical books, and from typical secular works. Present tendencies in Chinese journalism and in translations from foreign literature are considered. Upon this general background the course takes note of China's Christian literature and of the problem of its adequate extension.

4. *Modern Missions in China*

Intensive study of the period from the days of Robert Morrison to the present time. Constant application is made of the lessons of the past to the conditions confronting the missionary in China today.

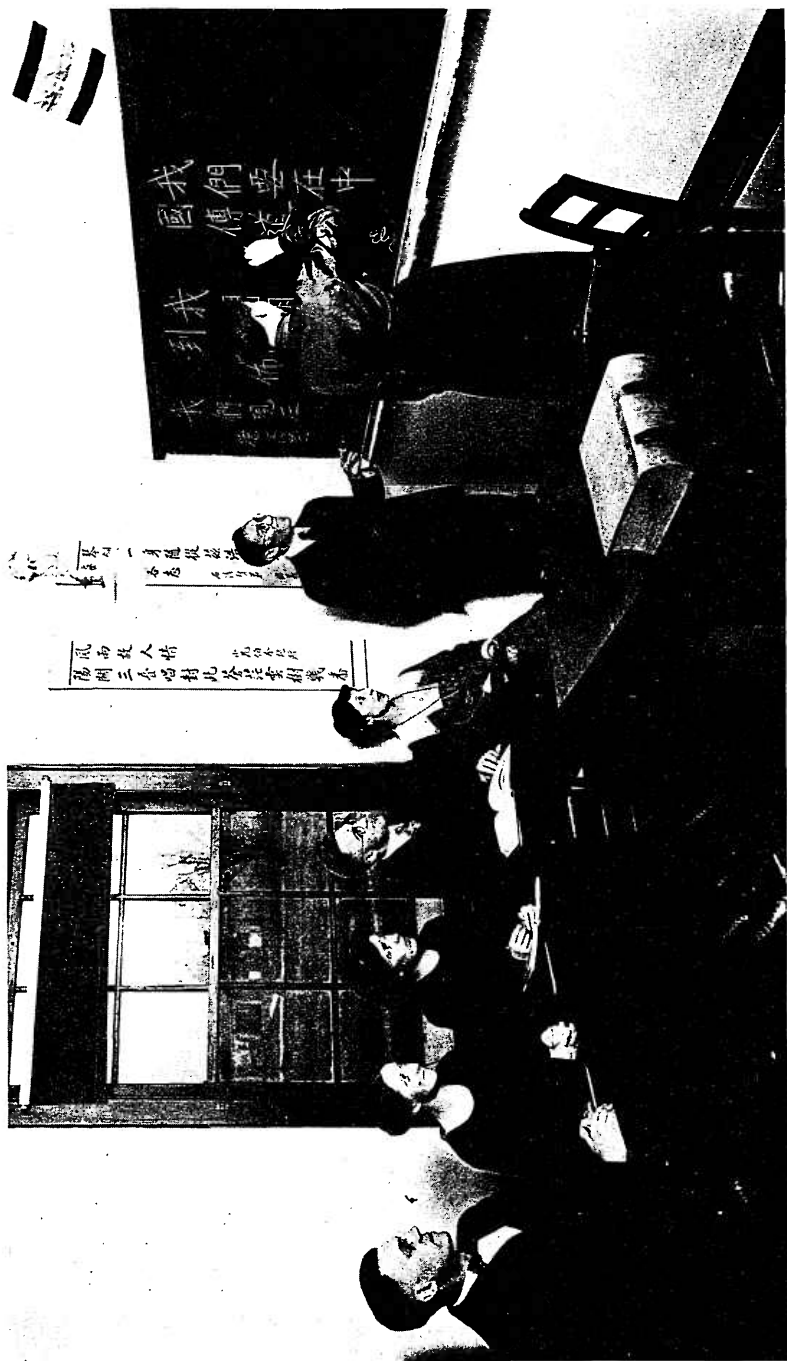
5. *Linguistics*

This course, designed as preparatory and auxiliary to the study of the languages of the mission fields, embraces:

(a) The Science of Language. Brief introduction to philology. Theories of the origin and development of human speech. Comparison and classification of languages. Object—to create scientific as well as practical interest in language phenomena.

(b) Phonetics. The physiological conditions and acoustic qualities of speech sounds. Practice of difficult combinations. The use of symbols in registering sounds, and acquiring pronunciation.

(c) Methods. Practical exposition of the most successful methods of studying and teaching languages. Hints on how to get best results from oriental language teachers on the field. The materials of this course are directly applied to Chinese in the language studies listed below.



Class in Chinese at the College of Missions—Teacher, Mr. Ling

6. Chinese (First Year)

Easy conversation lessons in Mandarin with thorough drill on the tones. The use of Romanization. Study of the radicals with specially prepared vocabularies on everyday topics. Exercises in reading, translation and composition. The basis of the course is Nankinese Mandarin, and the chief emphasis is on the spoken language. The instruction is related to that given in the Language School of the University of Nanking.

7. Chinese (Second Year)

Advanced conversation and composition. Analysis of characters and practice in writing them. Readings from the Bible and easy selections from Chinese literature, classical and current.

In addition to the above are the missionary disciplines touching the mission field in general, which nevertheless embrace ample studies of China, *e. g.* (1) The Science of Missions, (2) History of Missionary Expansion, (3) The Science of Religion, (4) Comparative Religion, (5) The Folkways, (6) Methods of Social Reform.

A still wider range of courses of value to students preparing for any foreign country are (1) The Social Sciences, (2) Medicine and Hygiene, (3) Kindergarten; (4) Domestic Science, (5) International Law, (6) Church History, (7) Missionary Apologetics.

The Biblical Department of Butler College offers to College of Missions students a full curriculum of courses in the history, literature and interpretation of both the Old and New Testaments.

The College of Missions is a post-graduate school. It has advanced courses leading to the degrees of M. A. and B. D. Nearly 100 of its former students are in mission work in many parts of the world.

The next session, first semester, opens September 15 (1919), second semester February 5 (1920).

For College catalogue or further information write to

PRESIDENT CHARLES T. PAUL

OR

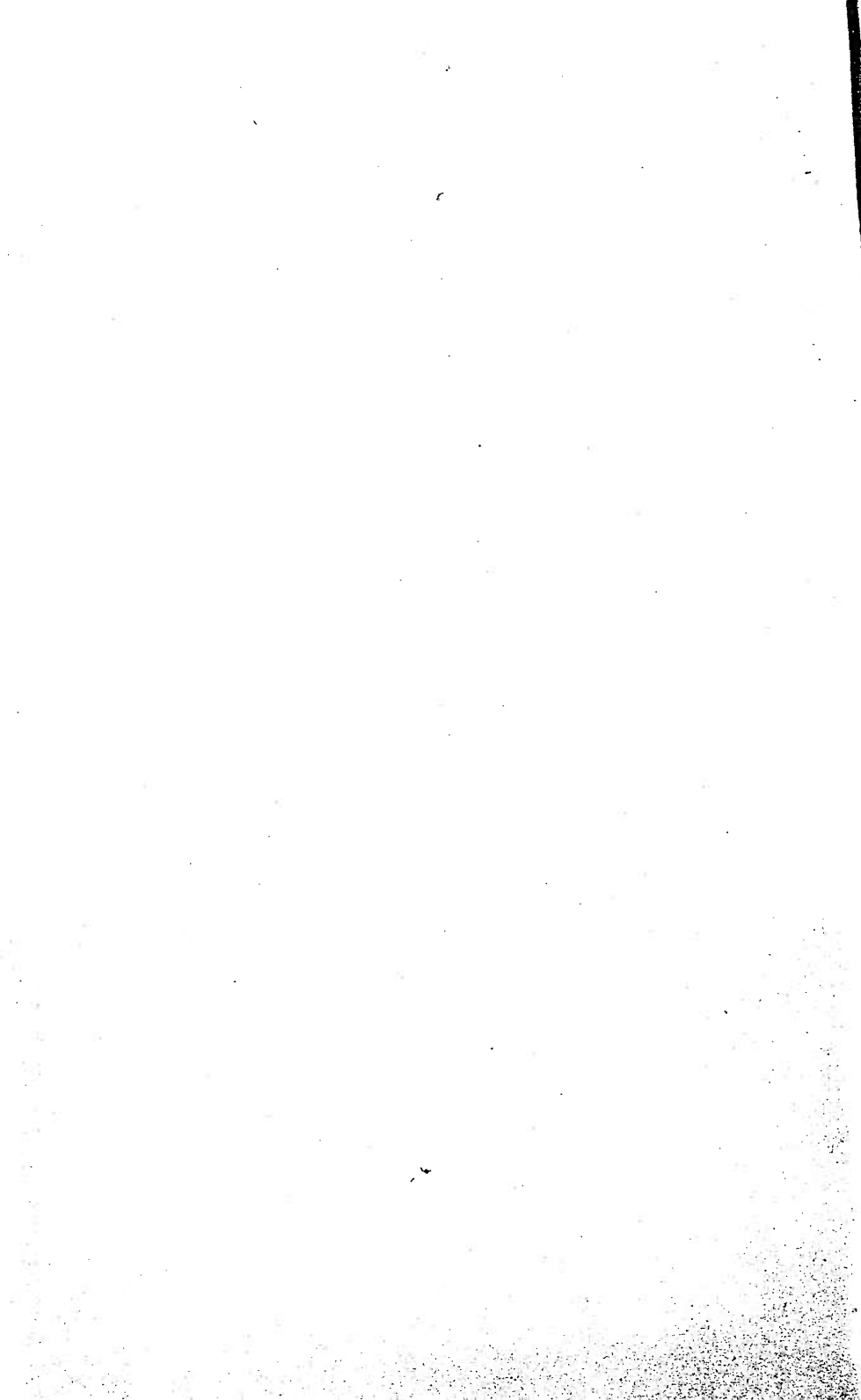
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COLLEGE OF MISSIONS

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